

THE SCIENCE OF PALMISTRY

THE DESTINY OF HUMANKIND

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A. MUKHERJEE & CO. : CALCUTTA, 12

First Published in October 1946

By Amiya Ranjan Mukherjee

2, College Square, Calcutta 12

Printed by

Nagendra Nath Hazra

Bose Press

30, Brojo Mitter Lane, Calcutta

Binding by

Basanti Binding Works

50, Pataldanga Street, Calcutta

Rupees Seven Only

AUTHOR'S PREFACE

Some twenty years ago I was sitting in the drawing-room of a relative of mine. There was a gathering of several distinguished gentlemen of the city in that small room. It included men of the medical profession, engineers, lawyers, scientists, university-teachers, and high officials in government service. All waited for a stranger. And the stranger was a palmist. When the gathering was dissolved and the palmist had retired from the scene, I wondered how one man had aroused so much curiosity and provoked still greater surprise. I learnt that the palmist was not a professional man but practised his art with the devotion of a student and the faith of a religious man.

I was a student of Economics, and later on I became a lecturer on my subject in three colleges of Calcutta. Simultaneously, I had started a farm with an idea to accomplish something new in Indian agriculture. I was youthful, and probably energetic and enthusiastic for a cause. My views about different aspects of life and activity were still in the process of formation. Yet I used to think that I had known sufficiently about the truths of life, and specially about myself. I had almost unbounded faith in myself, in others, and believed that the older generalisations about human nature and the scope of social progress were vitiated by a failure to assess the full effect of social environment.

With such a back-ground and out-look on life, I was bound to ignore what seemed to me absurd predictions about my future by the palmist. He had analysed my deficiencies, and naturally advised me to develop my destiny by controlling my negative tendencies. Left alone, I laughed at his

ideas and thought myself cleverer than any personage in the shape of destiny.

Years passed, and I had forgotten all memories of the palmist and his predictions. I became successful in expanding my business activities and one fine morning almost found myself famous for having done something which was novel and useful in the work of rural transformation. Share-holders of the company promoted by me publicly expressed their appreciation of my work and even composed poetry in praise of me. A leading vernacular news-paper published a leader in which my name was prominently mentioned and I was agreeably surprised when travelling in trains in the suburbs of Calcutta, I heard people discussing, praising, criticising me and my project without knowing that one of their fellow-passengers was the object of their discussion. I was invited by the Government to help them in the work of the Agricultural Department, and for some time I was considered by many businessmen of Calcutta as a man of unique experience in agriculture and rural development activities.

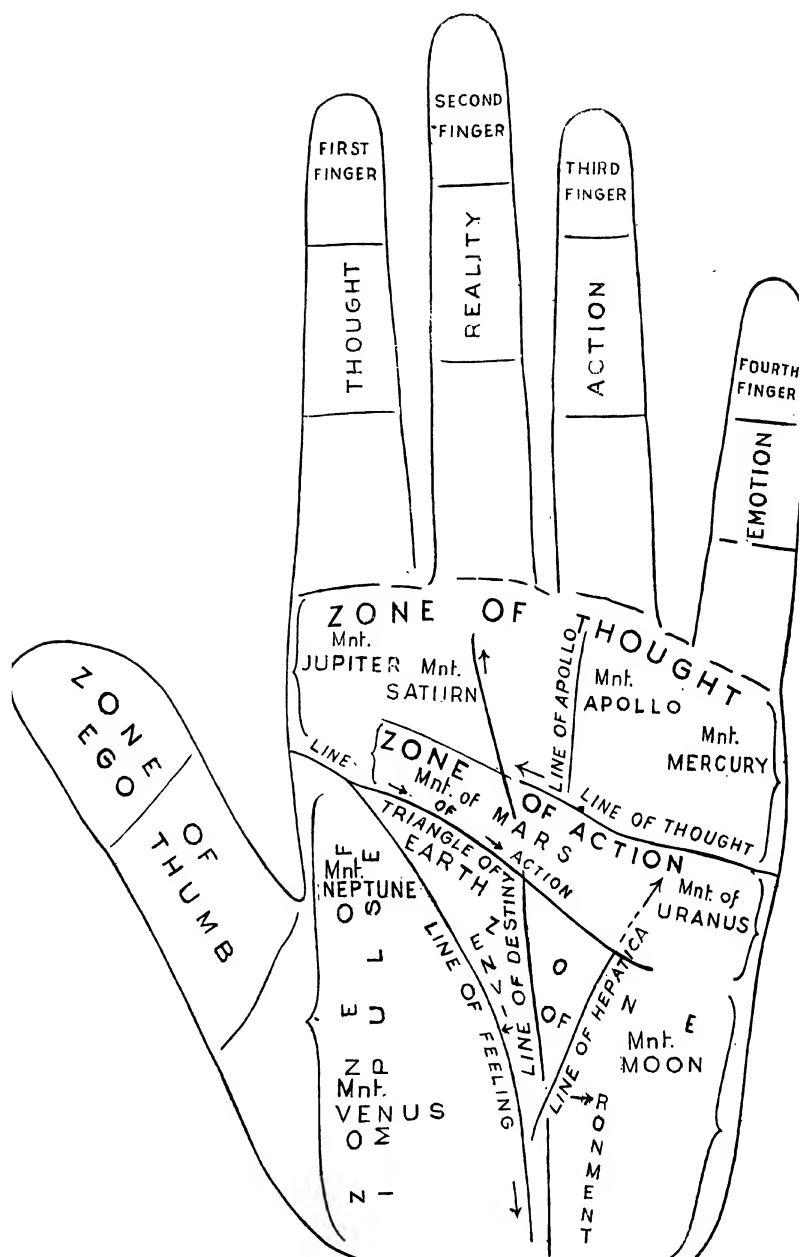
Then came the reverse. I fell ill and was on the verge of death. I had relied upon people whom I had no reason to, dis-believe so long as I was on my legs. As I fell sick, they began to fail in their loyalties. A hail-storm of an unprecedented virulence joined the conspiracy, and my reputation with the public suffered a heavy decline. The company's fortunes went from bad to worse. Ultimately to save the company from liquidation I had to invite financiers while I myself went out of management. I had resigned earlier from my post as a lecturer, and at this stage I became an out and out vagabond travelling and touring throughout India in a state of painful surprise not unmingled with gladness at the remarkable accuracy of the palmist's predictions. It is a fact that every major incident of my life upto the date of

writing (both on the positive and the negative side) was anticipated. Now I believe that I could have modified the course of these events if faith in palmistry was not considered by me as belief in superstition.

The world, however, learns by mistakes. Nobody believed actually with Mr. H. G. Wells that such a thing as the atom bomb would be invented and prove to be the greatest event of contemporary history. Indeed, few of us, even to-day realise fully the implications of the new world which has been born. Prejudice and inertia, they die hard ; and there is so much loose talk about the most important problems of life in public discussion that it will require quite a lot of time to attract the attention of the educated people to the possibility of developing a real and useful science through the study of the palm.

I have been convinced beyond doubt of the scientific basis of palmistry and in this book I will try to present before my readers the results of long years of research by my predecessors as far as my knowledge goes and as far as the acute paper shortage of present times permits me to write. As a professional man I had to tour through strange lands and live in the midst of unimaginable uncertainties. I have known in personal life an almost bewildering variety of human nature ranging from that of a prostitute to that of a princess. I have seen the palms of doctors, engineers, businessmen, millionaires, students and beggars. The saints, and the sinners, the learned and the foolish, the leaders and the masses—all seem to me now as patients suffering from the same disease. The disease is lack-of-self-knowledge. We should think thrice before we conclude about a subject about which we do not keep any special information—a subject which is peculiarly suited to the adoption of the Socratic principle : “Know thyself.”

The palmist who aids you in knowing more of your potentialities and deficiencies is a good friend in life, and certainly is not a doctor of inaction. Shakespeare has written two apparently conflicting lines so far as I remember. One is : "There's a Providence that shapes our ends, rough-hew them how you will." The other is : "It is in us that we are thus or thus." I think, these ideas are complimentary. It is true that a leopard cannot change his spots, but he can certainly move from one spot to another. And the urge for movement is greatest when knowledge of the enemy is clear to him.



THE SCIENCE OF PALMISTRY

(THE DESTINY OF HUMANKIND)

CHAPTER I

THE CLAIM OF PALMISTRY TO BE CONSIDERED AS A SCIENCE, USEFULNESS FOR THE INDIVIDUAL AND THE STATE

THE CLAIM OF PALMISTRY to be considered as a science as distinguished from the doctrine of the gypsy is based on the fundamental fact that the palm is a part of the human body which can be seen with our own eyes and the conclusions about which may be verified with reference to any number of cases.

An induction per simple enumeration may become a scientific conclusion when no variation is noted in the course of human experience spread over centuries. The founder of the science is known by the name of Samudra, and hence palmistry in Sanskrit is called "Samudra Vidya". Some interpret the word Samudra in the literal meaning of the 'sea' and hold the belief that the science was imported into India from Ceylon through the legendary heroine of ancient Hindu astronomy—"Khana". Our information about ancient palmists is very meagre, and we need not attempt in this book to give to our readers a historical evolution of the science of palmistry in India, Egypt and Arabia before it was introduced in European studies.

The western world, I think, is indebted to "Cheiro" for the presentation of a complicated subject in a very interesting back-ground. Many of Cheiro's world predictions have come to be true, and others remain to be disproved. The most surprising prediction made by Cheiro was about the abdication from the throne of England by the Duke of Windsor. The prophecy is all the more remarkable because of the fact that it was written long long before Edward VIII became the Duke of Windsor by the turns of an inscrutable fate.

But wait, should we call fate inscrutable? At least I believe that many a palmist (if given the opportunity to examine the palm of the Duke of Windsor) would have said the same thing as Cheiro did. The reason is that palmistry is a real science. It enables any devoted student to know about individual human nature which in the last analysis determines individual destiny. A friend of the Duke of Windsor knowing the temperamental attitude of the prince and being in close intimacy is not in a better position than the palmist (who has given years to the study of his subject) in forming an accurate guess about the prince's future behaviour.

The knowledge of individual human nature forms the basis of future predictions about any particular person; and thus the palmist is also a vocational psychologist of amazing accuracy. Whereas a vocational psychologist, depending purely upon experimental psychology, merely wastes his time in finding out the likes and dislikes of the individual, the palmist, relying upon the language of the palm in the "short-hand" signs, knows almost immediately the results of the research. In such a context, the palmists may be of great use to educational institutions interested in the psychological examination of their students. The defect of modern education is rooted in the neglect of the individual. The average method of lecturing in a class-room composed of

students of different types is to some extent unavoidable. But tutorial classes composed of groups belonging to different types easily located by the palm may be a very useful and effective innovation in the educational policy of our universities.

The types located by the palm are not all too numerous to make the experiment expensive or difficult to realise in practice. With the help of the book I am writing and the character-graph I am giving in the appendix, it should be possible for all teachers (specially the teachers who go in for teachers' diploma) to classify any large number of students. One palmist is easily equivalent to study 300 boys' or girls' palms in one month, when the motive is purely to assess character and classify types. Assuming that a teacher gets Rs. 150/- per month, the cost of psychological examination of a student is only eight annas, as the cost of printing and stationery is negligible. A university educating, say, ten thousand students in any particular year need only spend Rs. 5000/- annually, and may find to its surprise a remarkable increase of examination success, improvement of the students' general health and outlook, and the growth of courtesy, civic consciousness, and creative knowledge on a scale and at a cost of production unthought of in the pre-atomic age.

We live in an atmosphere of atom bombs not simply in our group life but also in the heart of our hearts. Ultimately the success of U. N. O. in preventing another war—which might well destroy the world and everything valued in human life—depends on the possibility of modifying group consciousness in its most pugnacious form. And there is no other way to ensure this modification except by the improvement of the individuals composing the group. The hope of humanity now lies in the possibility of conquering knowledge

in order that knowledge itself should be spread to the common man. The science of palmistry is valuable in economising the time of the teachers and money spent by the guardians on the education of their wards since the educational policy of the universities being more in accord with individual human nature is expected to produce maximum results.

It is often argued by uninformed members of the public that palmistry (granting that it is a science) is injurious in so far as it may discourage individuals' efforts against an inexorable destiny. To an extent the fears expressed are real when the palmist dealing with an individual case handles it inefficiently. The analogy of a quack is appropriate here. But because a quack injured a patient by an overdose of medicine, the medical science is not believed to be wrong or harmful. So also the science of palmistry should not be considered as useless or inimical to the cause of individual's progress just because some one failed to analyse particular cases in a proper manner.

Philosophically, it is true, destiny is inexorable. But nobody in this world, not even the palmist, knows the destiny of the future. Everybody has to make a guess. But a guess made on the basis of the results of observation and collection of statistics is likely to be more accurate. A good palmist never says anything in definite terms about the future. He analyses the individual's potentialities and deficiencies from the signs of the palm and cautions his client against the possible effects of the present state of mental and physical health of the latter upon the immediate and remote future. He is by the nature of his vocation a preacher—the friend, philosopher and guide. He judges his client's weakness with a feeling of sympathy, discourages his vices, and encourages his virtues. He is the biographer in anticipation of indivi-

dual life-history, and the skill with which he surprises his clients by his perfect understanding of each and all is a sure method of influencing our fellow-men towards method, energy, enthusiasm and virtue in general.

In my professional capacity I have influenced thousands of university students in developing their future career. Some were neglecting their studies by being hopelessly in love. I made them hopeful by converting their love for romancing into a passion for excellence. I said to them : "Remember, friend, you are hundred percent masculine. It is womanish to fall in a love which hinders your progress in the station of life in which you are placed at any particular point of time. If destiny wishes that there should be love, why, I don't object to it. But let the girls fall in love with you first".

Invariably they put the question with eagerness in their voice, as if they expected that I should produce magic amulets to win their lady-loves : "How Mr. Devacharya ; How !" I smiled and attracted their attention to the pictures they had made on their palms in regard to thought, feeling and action. I frightened them by talking about a certain inter-sected mount and possible consequence of the past and the present upon the future. I encouraged them by dilating upon the qualities of the good mounts in their palms. Believe me, the effect was beyond expectation. Many of these students are now firmly on the road towards great success. One of these, a student of the Khoja community, a bright young man with a potentiality in the medical line said one day : "Mr. Devacharya ! I am obliged to you for ever for the number of sentences you wrote for me. The booklet you prepared for me is like the Bible to me now ; and I think I can never fail."

On other occasions, I had to deal with insanity cases.

The wife of a famous musician was insane for ten years. Somehow I managed to see her palm, located the cause of her mental shock and restored her to a normal state with the help of mere suggestions. Another lady was cured by my method in only one week's time. I have not failed in any single case where the cause of insanity was not physical but psychological. Physical causes of insanity are within the jurisdiction of medical people.

I have also prevented a suicide. A police officer came and saw me. I immediately noted the suicidal temperament in his palm and wrote a book for him in such a way that he was very much surprised by my perfect understanding of his case. I had quoted for him one line from Sir Edwin Arnold's "Light of Asia". It ran like this :

"The soul of things is sweet, the Heart of Being is celestial rest. That which was Good doth pass from Better—Best."

The police officer attempted suicide with his revolver some months after ; but just at the point of pulling the trigger he remembered my book, went back to his table, read the book and changed his mind. In the morning he came and thanked me as his saviour.

I successfully stood in the way of a hasty divorce in the life of a lady with two children and the case was very serious and at first had appeared beyond the control of any suggestion. But as I held the confidence of the lady who was astonished at my immediate analysis of her case without the help of any previous knowledge, I was able to avert the course of what seemed to many of her nearest relatives a tragic and inevitable destiny.

The point I want to stress by giving these anecdotes from my experience is that only a man who immediately understands the past and present of an individual is in a

position to influence the destiny of the future. Like all things in this universe the palmist himself is an instrument through which Destiny works ; and the quicker the educated public, specially teachers, doctors and leaders of the people realise the truth of this simple assertion, the better is the chance for the development of the individual—the first condition and limiting one of state development.

CHAPTER II

THE TYPES OF PALM

How to discover the past and the present destiny of the individual ?

The individual's past and present are mainly to be deduced from (a) the type of the palm ; (b) the thumb ; (c) touch of the palm ; (d) the lines of thought ; feeling and action ; (e) the inter-sections, dots, crosses, triangles, square signs and islands on the lines and the zones of the palm.

The student of palmistry should therefore understand the meaning of certain terms and concepts.

1. Type of the palm. The palm may be classified in various ways. Cheiro has given seven classes :—

- (a) Conic
- (b) Spatulate
- (c) Square
- (d) Philosophical
- (e) Psychic
- (f) Mixed
- (g) Elementary.

Pandit Jyoti Bachaspati has given four types. I am in favour of reducing the number of classes and placing the subject of palmistry as far as practicable on psychology.

Accordingly we may distinguish between three main types :—

- (a) Thinking Type
- (b) Willing Type
- (c) Feeling Type

An admixture of these three classes or any two of them may produce a number of sub-classes which should be noted



No. 1

MAJESTIC KING OF INDIA
THE PALM OF

Dr. RABINDRANATH TAGORE,
THE POET OF INDIA
AND
THE WORLD.

(By courtesy of Pundit Bepinbehari Yotishastri)



No. 2

THE PALM OF SIR P. C. RAY

**Educationist, Scientist, Philanthropist,
Industrialist of hallowed memory—A
versatile genius who never married
but devoted his entire life and energy
to the cause of humanity.**

(By courtesy of Pundit Bepin Behary Yotishastrri)

for making predictions based on the individual type of character.

It will be observed that the distinction made between conic and psychic types by Cheiro is found in practice to be of dubious value. At any rate it is difficult to note with eyes the thin line of demarcation. These two types are treated now under the general type which we may call the Feeling Type.

The spatulate type (when the shape of fingers is like that of a chemist's spatula) and the square type (when the shape of palm is more or less like that of a square or a parallelogram)—these two may be considered under the willing type palm.

The philosophical type corresponds with the thinking type.

The mixed type is a composite type, and predictions about the mixed type are much more difficult. At any rate the student of palmistry has to consider many other signs of the palm than mere type in order to arrive at any general conclusion about an individual's character and destiny.

The elementary type, as the name signifies, refers to persons who are guided more by animal passions, instincts and impulses than by the subtle processes of thinking, willing and feeling. This type is found more amongst savages than amongst civilised races of the world. Many illiterate peasants of backward countries may be found to belong to this type.

THE THINKING TYPE: WILLING TYPE:
FEELING TYPE.

Watching the palms of persons a student may discover that some persons possess palms in which portions are un-

usually raised and developed. When the upper portion of the palm is more developed or wider than the lower portion, we get the thinking type.

When the lower portion of the palm is more developed than the upper portion, we have to deal with the spatulate class of the willing type.

Spatulate Variation of the Willing Type.

When the shape of the palm is like that of a square, (*i.e.*, when the sides go more or less in straight motion and the base line upon which the first three fingers stand is broadly a straight line) we have the square variation of the willing type.

When the shape of the palm and fingers is conic or tapering, we may distinguish the Feeling or Emotional Type. The feeling type palms are usually a little thinnish and nice to look at.

Feeling Type.

Taking into account the subdivision of the willing type into spatulate and square variations, we get four main basic types. By permutation and combination we may get many more different classes of character.

But for practical purposes it would be convenient to keep to four main classes. As a professional palmist, I have found out that the majority of cases in India for examination come under the category of the conic type. This shows the influence of emotion and impulse over thought and action when one deals with the largest portion of humanity. The spatulate type is rarer in India but is more generally found in such countries as Australia, New Zealand and America. The square type is frequently found in admixture with conic types. The thoughtful type is the rarest.

The Feeling Type

The main expression of the Feeling or Conic type palm in life is through emotion and impulse.

Amongst merits may be noted a spontaneous taste for and understanding of things of beauty.

Amongst deficiencies are found a lack of patience, steadiness and fixity of purpose and the tendency of a rolling stone gathering no moss.

The Willing Type.

The main expression of a willing type palm is through action.

(a) Spatulate :—When the type is of the spatulate variation, there is an excess of physical and mental energy which may be abused when placed in bad environment. If there are counter-acting and balancing forces of character, (such as expressed by harsh touch and hard feel of the palm, and medium non-flexible thumb—vide Chapter III) one may expect an uncommon development of the individual's life on the positive side in engineering, mountaineering, soldiering, literary or scientific speculation, or in political, social or religious leadership. When there are no such balancing forces in character, and when the environment encourages vice, the tragic stories of drunkenness, gambling, smuggling, robbery and debauchery may be anticipated. Specially if the signs indicated by the thumb, touch and lines of thought, feeling and action (*vide* sections in CHAPTERS III & IV) are positively hostile, the worst fears of the palmist will come true.

(b) Square or Realistic :—When the willing type palm is of the square or realistic variation by being evenly drawn in the shape of a square or parallelogram, we may infer the businessman. A person may not actually engage in business, but he possesses the qualities making for business success. He is usually patient, hardworking and methodical. His vices are those which originate from an excess of conservatism

and incapacity to form a wide, logical and comprehensive view of men and affairs. The elements of selfishness exist curiously enough with a sense of honesty, straight-forwardness and desire to be important in society. Many of the gentlemen, who succeed in life in earning wealth and social position, building houses, running businesses, and sitting in judgment over others—belong to this special class of the willing type. Unlike the other variation of the willing type (*i.e.*, spatulate type), a square type palm, when soft and smooth in touch, is more likely to produce results on the beneficial and positive side in life. The results will be larger if the fingers are well-developed and look nice on the base of the palm. When the touch is hard and harsh and the fingers are short and clumsy, we get the elementary hand already described. In such a case a person is led in life almost always by animal instincts. He is completely a slave of environment and has hardly any desire or discontent for the improvement of environment in which he lives.

The Thinking Type.

The thinking type of palm (*i.e.*, in which the upper portion of the palm is more developed than the lower) denotes a philosophical or speculative disposition of mind.

Thirst for knowledge for its own sake, application of reason even to affairs of the heart, worship of the scientific method in all aspects of life, passion for arguments in favour of or against existing legal or social usage—these are some of the distinguishing characteristics of the personality of an individual who belongs to this type.

Amongst deficiencies may be noted the possibility of excessive self-confidence, unconscious vanity and a desire to grow rich over-night by speculation or gambling.

Amongst merits are originality, love of independence, organising ability and idealism.

VALUE OF CLASSIFICATION OF TYPES TO
EDUCATIONISTS:

Educationists interested in the maximum utility of their educational policies, and guardians who want to encourage their children to do their best in life—should be able to appreciably improve their chances of success with the help of the analysis, I have given above, about the main types of character located by the signs of the palm.

Where the children belong to the thinking type, it would be best to encourage them to become professors, writers, critics, journalists, or scientists working for new inventions and new discoveries. The value of patience, industry and perseverance and the vice of too much theory—these may be held up before them from early boy-hood and the biographies of eminent people in the academic and literary life may be taught to them with great effect. The method of instruction should not be of the average type. Debating scenes may be organised, and the teacher should always gain by putting intelligent questions in the tutorial class.

When the type is the willing type of the spatulate variety, the guardians will gain by encouraging their wards in taking to an engineering or military career. Progress is also more likely to be made in any professional studies which satisfy the type's craze for adventure, romance, action and change. A spatulate type person is easily suited to the career of a film magnate, director, dramatic actor, explorer, manufacturer of new and novel products, planter, agriculturist on a large scale, an evangelist, social reformer, or political leader. Special attention should be given to the environment

in which such boys are growing up if the vices apprehended are to be effectively checked. Vice can only be fought successfully when a person is made to fall almost viciously in love with virtue. The development of creative genius is the surest method by which the teachers and guardians can expect to control the destructive tendencies of their wards with an excess of physical and mental vitality.

In case of the feeling type palm, pictorial demonstration of a subject, teaching through poetry and anecdotes, appeal to sentiment, and in an atmosphere of natural scenery—they will give the maximum results. The value of method, patience and sustained energy should be instilled into the minds of children belonging to this class at the very beginning of conscious life. Great caution is necessary in dealing with spatulate and feeling type boys and girls. Only when the mind is in a plastic state in the early stages of youth, there is any hope of modifying fundamental deficiencies.

The general theory of Hindu palmistry is not opposed to the value of environment in the progress of the individual. In fact the distinction made between "inevitable" and "changeable" aspects of destiny broadly satisfies the claims of both biologists and social philosophers. Inherited character may be influenced by social arrangements and as the world is always moving the extent of such influence will determine the ultimate destiny of humankind. That destiny may be one of total or partial annihilation of the human soul in an atmosphere of hatred, envy and selfishness culminating in the most disastrous of all wars known to history which is expected to sweep over the planet called Earth between 1957 and 1963. From all indications in contemporary history, the student of the future is inclined to hold the belief that Hobbes' Leviathan is crawling behind us and that life that has become nasty, short and brutish will have to pass through

the purgatory of the bloodiest of blood-baths. Notwithstanding all the knowledge acquired in past centuries, the individuals composing a state are more or less in the same state, and the power of the state in securing moral and mental improvement of its citizens has not increased with its increasing control over more material aspects of life. And the reason is obvious. The legislators pass laws in aid of schools and reformatories, the guardians pray to God the Almighty to give them dutiful and successful children, and the teachers spend generation after generation in making their students learn the good lessons of life. But the laws cannot take account of particular needs. God, the Almighty, if movable by prayer, should have long ago fashioned an ideal world of perfect bliss. The poor teachers—they themselves require to be taught how to teach.

Theoretically it is possible to argue for feasibility of developing institutions by which the individual citizen may be treated in such a way as will secure the preservation and growth of talent and removal and death of vice. But like Plato, the palmist might well sigh: "Till our legislators become good palmists, and palmists become good legislators there is no hope for the world."

The professional palmist will find in practice that it is not all too easy to locate the type. If fingers alone are taken into account, many palms would appear as conic. Yet if the base of the palm is square-shaped, the prevailing type would be an admixture of square and conic virtues and deficiencies. A combination of conic and spatulate tendencies may be the distinguishing mark of a talented musician, film director, literary critic or author or an original inventor. For material success in life square-conic type is the best. For fame in art, literature and science the spatulate-conic type is ideal. For reliable and trustworthy employees in managerial or fiduciary

position in any business concern preference may be given to persons with square palms.

The conic type, pure and simple, is not well suited to make any substantial progress in activities. Being impatient and unsteady he or she is expected to lose many of the opportunities of life as they come. They are easily irritable and can be as quickly won over by appeal to their sentiments. They usually wake up late in the day and go on idling with their time and wasting their parents' money, if there are no counteracting tendencies in character and environment. The sense of regret and discontent is very strong, and when the touch of the palm is hard and harsh, there may be a dualism in personality like that in "Dr. Jekyll and Mr. Hyde."

In a state of vice the conic and spatulate types differ in the fact that the former, being unsteady and changeable, may change from vice more easily than the latter. In a state of virtue the latter is likely to make the greatest progress by being always active. The conic type person is like Hamlet. When he has not yet decided "to be or not to be," the spatulate type has taken a deep plunge into the river of life. He may cross the perilous river and shout from the other bank in triumphal joy, while some of his kinsmen may be caught in the whirl-pools of life. The conic type sits in front of the river and waits for the ferry-man. When the ferry-man comes, he finds fault with the boat. If the boat is all right, he quarrels with the weather and enquires of the ferry-ghat-manager of any good hotel near-by where he can dine and take rest for the time being until the weather improves. If he finds any hotel he abuses the hotel-keeper after taking rest for his lack of taste in decorating the inn and preparing the dishes. When the proposal for crossing the river comes again in his mind, he has changed his idea. He now wants to visit any neighbouring place of entertainment. There is



SEN
DO

MAHAB SALAR JUNG BARADUR

No. 3. The Palm of Mr. Atul Sen—the palm of the happy domestic life. Islanded Line of destiny shows the deep-seated spiritual urge. Note the firmness of the signs. The sign of the square in Venus indicates income without much effort. Neptune is remarkably free. There is opposition in Mars.



No. 4. The palm of Mr. Sajanikanto Das, Editor, "Sani Barer Chithi", music-composer and poet. Mr. Das occupies a position in Bengali literature which reminds us of Dr. Johnson. Note the lines of Sun and Fate rising from Luna. The mount of Jupiter is powerful. The unsatisfactory line of hepatica and the lines of opposition along Neptune, Mars and Saturn point to the probability of physical sufferings. The sign of the

now little utility in making an effort to cross the river. Those that crossed it are mere fools of history. The other side of the river can hardly be different from this side—this is his philosophy of excuse.

It will be readily understood in the above context that an admixture of square or spatulate tendencies with conic signs may materially alter destiny. In fact the worlds' heroes in science, literature and politics have come mainly from conic-spatulate or square-conic types.

The reason is obvious. The conic type gives the native intellectual sharpness and natural and almost intuitive appreciation of the beauties of life. The spatulate type gives energy in action and originality in ideas. The square type produces patience and perseverance and "capacity to undertake infinite pains."

The conic-spatulate type is dominated by a passion for doing something new, beautiful and useful in the field of knowledge, art, politics or business, and is therefore very often a breaker of a new path. He is a leader in science, literature or politics. His faith in himself is boundless, and he goes on with his activities more by an urge for expression of his restless soul than by the prospect of pound, shilling and pence.

The ideal conic-square type is like the gentleman in Galsworthy's "A portrait." In him the love of the beautiful is wedded to a lively sense of realism producing his essential quality—equanimity: for there are two men in him—he of the chin and jaw, a man of action and tenacity, and he of the nose and the brow, the man of speculation and impersonality; yet these two are so curiously balanced and blended that there is no harsh ungraceful conflict. And what makes this equanimity so memorable is the fact that both his

power of action and his power of speculation are of high quality. He is not a common-place person content with a little of both. He wants a good deal of both, ever demanding with one half of him strong and continuous action, and with the other half, high and clean thought and behaviour. The desire for the best both in material and spiritual things remains with him through life. He feels things deeply ; and but for his strange balance, and a yearning for inward peace which never seems to desert him, "his ship might well have gone down in tragedy."

The thinking type palm may be mixed with conic or spatulate fingers. In the former case a scientist, philosopher or a poet may develop. In the latter case a social reformer or political propagandist or a military genius may surprise the world with cries for a change.

The student of palmistry, however, should note that fundamental tendencies of each type, pure or mixed, may not always find full expression in life. As Lord Jesus said, "Narrow is the path of virtue, wide is the gate-way of sin." The destructive instincts and impulses in human nature in general are easily provoked in the atmosphere of society not yet sufficiently informed about the methods of controlling destiny, and humanity goes on blundering, craving and murdering the nobler creative impulses which could have easily produced a millennium on Earth.

The fact that certain types of palm (e.g. spatulate palms amongst the American farmers and peoples of the new world and thinking type or philosophical palms amongst the

Racial & Geographical distribution of types.

Brahmins of India) are more frequently found in certain countries amongst certain sections of the community shows the influence of environment upon heredity and of heredity upon environment. Struggling with the conditions of prairie life

against the attacks of Red Indians and wild animals in the early years of colonisation, the forefathers of present day American farmers had developed fully the spatulate type of character. It is true that originally also they must have more or less spatulate tendencies, otherwise they would have hardly gone out of Europe. But a type may degenerate through centuries of modifying environment. Consider the case of fighting Britons praying to Rome for continuing her occupation of Britain at the time of recall of Roman soldiers. The Aryans who conquered Dravidian India, one may guess, had originally more of spatulate tendencies. Through centuries of settlement, ease and comfort, their fighting spirit cooled down into a philosophical one. The fact that conic tendencies are found more amongst the richer classes of society, specially amongst ladies relying upon the income of male relatives, shows the interaction of cause and effect. When one comes across a conic palm the possessor of which is poor, there is strong presumption in favour of an inference of better family fortunes or social environment one, two or a few generations back.

While it is not advisable to generalise beyond the warrant of actual statistics, the deductive method tells us that countries and races having a more congenial natural environment or being very old in civilisation in history should possess more of conic palms. The type evolves out of the law of struggle for life.

Originally when the human species came into birth upon Earth, one may guess, the variations in types were unmixed. The priests and the witch-doctors probably had some features of the thinking type. The kings and warriors belonged to the spatulate-willing type. The traders and farmers belonged to square-willing type. The slaves and servile classes should have possessed elementary palms. The bards, musicians and

social entertainers had conic features. Gradually through evolution of human society the types got mixed up by an inter-mingling of blood through marriage or illicit amours. The result was that dynamic forces began to operate in human civilisation, as bastards inheriting diverse tendencies from father or mother of different types clamoured for equality and freedom. The break-up of the caste-system in India, the story of conflict between the patricians and the plebs in ancient Rome, the history of emancipation of Europe from feudalism and serfdom and the recent upward surge amongst American negroes—they are some of the instances illustrating the truth of this theory.

Anyway, the world is slowly progressing towards an elimination of the pure type thinking and willing palms. As has been already noted the conic type prevails in older countries like India and China amongst the gentry. While the modification of the elementary type of palm by conic tendencies may be the effect of past liaison between the rich master or the idle rich and peasant women, the outcome in the long run is not conducive to social peace. The elemental passions of life sharpened by a love of the good things of life without personal sacrifice of energy and attention for putting desires into realities—they indicate an unhappy state of social stagnation, political subjection and mental unrest. In proportion as India or China will develop socially and politically, there is a possibility of more of inter-mingling of blood, and the conic type may be modified by newer tendencies. Inter-marriage between the Chinese and the Americans is likely to produce more of world's inventive genius. Marriage between the Indian Brahmins and the American farmers may give birth to the newest variation in poetry, literature and philosophy.

In the world of to-morrow unified and narrowed by virtue of man's control over space and time in connection with travel and means of communication, and by the logic of modern war, there is every likelihood of the spread of marriage or social unions amongst white and coloured races of the world. If the palmist had any control over human passions, one could wish to get large-scale crossing of feeling type mothers by willing or thinking type fathers. Judging humanity in the context of eugenics, admixture of Chinese with European blood and of the Indian with American may give to world history the next momentum to a newer type of civilisation. Whether the newer type of civilisation should come as a matter of course, I cannot say. But if past history is any guide to the future, the trend of world evolution is towards amalgamation and inter-mingling of races. If marriage is more frequent than illicit or forcible union, the Negro mother, even, can produce out of an American father a race inferior in no respect to those that rule over the Earth. The feeling of repugnance and disparity in social and economic status and educational environment may gradually disappear as a result of the breaking-up of colonial empires and the rise of democracies in the East. The ultimate destiny of humanity on Earth may be either that of India at present in stagnation through centuries of segregation, repugnance and casual unions ; or if Fortune favours the terrestrial planet because of scope for establishing contacts with other planets, the peoples of the world will arrive at very much the same stage as Europe did at the time of the Renaissance.

Philosophers tell us that there is nothing new in the world of becoming in an absolute sense. There is only mutation and change. If this is true, it does not affect us since it only gives us an ever-growing hope side by side with a feeling of "never-ending" despair.

If hopes be dupes, fears may be liars. The student of palmistry knows the inevitable nature of ultimate destiny, but he values the struggle of the human species with hope in an ideal and energy, knowledge and sacrifice to transform hope into a demand by right. The philosophy of the true palmist has been ably put by Tennyson in his poem called "Voyage", and I should like to quote the lines for my readers :

"We knew the merry world was ever-round
And we could sail for ever-more."

CHAPTER III

THE STUDY OF THE THUMB, FINGERS, AND TOUCH OF THE PALM

Amongst forces modifying the effects of the type, those indicated by the thumb and the touch of the palm are very important in the science of palmistry.

Whether a person will behave in actual life in positive development of his faculties or in a negative way by allowing the evil impulses to get mastery over mental and physical health—the question is to be studied first with reference to the nature and position of the thumb.

The thumb is regarded by many palmists as the key-finger to a man's actual character and destiny. In the case of thumb-impression it has been observed that no two thumbs are identical, though there may be striking similarities. Indeed, the story of life of every individual as revealed in the palm is like a game on the chess-board. The number of allies and enemies are definite in number, but each game is in some respects different from another from time immemorial. The study of the thumb in the context of a bewildering variety of individual passion, prejudice, virtue and experience easily produces a sense of wonder at the mysterious process by which life exists along-side, through and within what may appear as inert matter.

It is a well-known fact how when a man dies his thumb loses all strength and falls upon the palm. Without the thumb to support it is difficult to work with the hand and other fingers. The easy inference is that if the thumb is normally developed, there should be a normal development of personality.

Abnormally developed, it may be an index of an abnormal destiny either on the positive or on the negative side.

The more powerfully developed the thumb will appear on the base of the palm by comparison with other fingers and with the space of the palm and with the physical height and size of the person, the greater is the chance of meeting a leader amongst men.

That leader may be a great leader of thought and beautiful action if the thumb is beautiful to look at and if the other signs of the palm to be gradually noted are favourable and not negative or hostile.

He may be also an Alexander, Julius Caesar, Chengiz khan, Napoleon or Hitler if the type is spatulate and moderating signs such as conic or philosophical tendencies do not stand in the way.

The thumb may be flexible, medium, or non-flexible. When flexible, a thumb denotes love of amusement, fun, and sport, the presence of social sympathies, fellow-feeling and courtesy amongst virtues and the possibility of a lack of self-confidence and personality or of whimsicality and changeability in ideas. Flexibility indicates essentially pliability of the mind and character.

When non-flexible, the thumb is an index of a stronger personality, at any rate, of self-confidence. A person is also usually more cautious and economical and more conscious of his self-interest. Non-flexibility does not, however, necessarily point to a want of social sympathies. Only when the thumb is short, ugly or ill-shaped absence of flexibility will indicate a miserly man with a warped outlook on life. If the thumb is powerfully developed, but appears ugly and inclined and at the same time is not at all flexible, a blood-thirsty tyrant may be anticipated. He knows no sentiment and is utterly callous and indifferent to the sufferings of others. What he



No. 5. The palm of Mr. Tulsi Lahiri, the famous comic-actor of Bengal. His success as a director of films can be anticipated from the line of destiny with the sign of the triangle attached to the fate line in the triangle of Earth. See the long line of thought, indicating long life.

realism. If it is square-shaped, inference is that there is a very strong desire to realise thought into action and indicates a lively sense of reality.

The third or the ring finger is associated with action. If it is spatulate, there will be a great urge for activities and thoughts will become wholly or in part realities. Unless plans are mis-carried by faults of commission or destiny is thwarted by replacement of good thoughts by bad ones, a person having a spatulate ring finger should be considered as a man on the high road to success.

The fourth finger which is associated with emotion and feeling is usually found as pointed or idealistic. This shows that emotionally the largest portion of humanity has got a sort of idealism. It is surprising ; nevertheless it is true that the average man is potentially divine. But divinity lies full many a century deep and the rational and immortal part of human nature is to be dug out of the blackest of coal-pits. Whether in the process of mining on a national scale the mines may catch fire and go on burning without hope of extinction, God alone knows. But the enthusiasts for social reform and evangelists have got good reason to be optimistic about the essential validity of their efforts, though results cannot be seen in one generation and in some cases even in the course of centuries.

A person who possesses a palm in which the first finger is conic, the second realistic, third energetic and fourth idealistic is a man of great versatility. He appears to the outside world as a man who is somewhat whimsical and unstable in mental disposition but he may be persistent in his action, and sometimes remarkably successful as a diplomat, politician or literary critic. He knows about many things and the urge for action comes from different directions. Naturally he runs the danger of becoming a "Jack of all trades, master

of none". When the Lines of Thought, Feeling and Action (*vide* Chapter IV) and the Zones of destiny are favourable, he may become a versatile genius and go into the pages of history as one of the greatest men of the world. Asoka and Akbar, the emperors of Ancient and Mediæval India known for their varied interests, I presume, had mixed fingers.

Another important point to be noted in connection with fingers is that they are not placed upon a straight base line on the palm, supposing one imagines a straight line through the four starting points of the four fingers. The second or the middle finger is the tallest in the palm and usually starts from the highest base. The third and the first fingers start from a base which is lower than the base of the second finger but higher than that of the fourth.

This is the normal position of the fingers. But variations have been noted. The first finger may start in some cases from a loftier base than that of the second finger. So also the fourth may be almost on an equal level with the third. The prominence which any finger gets in exceptional palms points to the play of an extra-ordinary trait of character.

If the first finger is prominent, there will be an uncommon development of intellectual faculties.

If the second finger is prominent there will be an excess of practicality and materialistic spirit.

If the third finger is prominent there will be an unusual expansion of activities.

If the fourth finger is prominent there will be an extraordinary expression of sympathy, fellow-feeling, emotion and generosity or morbid emotionalism.

THE TOUCH OF THE PALM

The touch of the palm may be soft, hard, smooth or harsh.

Softness indicates changeability, versatility, and intelli-

gence. A person with a soft palm, however, lacks the power of undertaking sustained efforts to achieve a goal and likes those activities as do not involve much physical labour and which yield quick results. He is afraid of heavy work. He does things on the spur of the moment and is usually not a very hard bargainer. He may be generous and rather slack in money matters. He possesses imaginative power and as such may give new ideas in business undertakings. But he requires the help of friends with more of persistence and go in character to achieve any great success in life. When the thumb is non-flexible, he may be very active and somewhat more economical and is sure to make great headway in public life. He may be a disloyal husband and may take to drink but he will know how to satisfy many persons with conflicting claims upon his attention and is likely to maintain his reputation by being clever even in matters of the heart. If the thumb is too much flexible, we may expect a prodigal surrounded by flatterers and hangers on. If the other signs of the palm are favourable he may make big donations to public institutions.

Hardness denotes the opposite virtues and deficiencies. There is usually a narrowing of the general out-look on life and desire for power and authority. Ideas are firm-set and notions may be mere prejudices. There is probability of cruelty and heartlessness. A person with a hard palm is a hard taskmaster. He does not spare himself. Neither is he prepared to spare others. He is usually practical and materialistic and does not care much for theory, logic and argument. If he likes anybody, he sticks to him. If he does not, he finds fault even when there is no fault. Amongst good qualities may be mentioned devotion to a cause, patience, industry, self-confidence and capacity to bear heavy physical and mental strain.

Smoothness indicates sympathy and receptivity. Harshness denotes comparative absence of these qualities. In the case of feeling and squattulate variations of the willing type palm harshness of touch is a good sign since it acts as a brake upon an excess of emotionalism or adventurousness. In the case of square or realistic type of palm, smoothness comes as a balancing force.

Excessive smoothness or slippery nature of the touch denotes a person who forgets his promises, because he is always thinking of his own self. Naturally such a person is not truthful and straight-forward and lacks the quality of simplicity.

When the touch is hard and harsh at the same time, great cruelty may be inferred. Similarly if softness is combined with excessive smoothness, a palm will indicate a man who is thoroughly unreliable because of lack of any principles in life.

Medium soft and smooth touch is the best sign denoting the presence of the nobler traits of human character.

THE DENSITY OR COMPACTNESS OF THE PALM

The palm may be compact and there may be little of space as between different fingers when collected together and pressed. It may be also roomy when there will be sufficient space between different bones supporting the fingers. In the case of the former, a person may be charitable but liable to be cheated by others because of a certain degree of indolence to attend to details of work or business. In the case of the latter, there is the attitude to enquire into the minutest of details on the positive side and a temperament to fret and fume on trivial issues on the negative side.

CHAPTER IV

THE MAIN LINES OF THE PALM & ZONES OF DESTINY

Four main lines on the palm are to be noted.

1. The line of thought
2. The line of action
3. The line of feeling
4. The line of fate.

Indian palmists used to call this as the Line of Life. Western palmists have called it the Line of Heart. While the line gives some indications about of longevity and the condition of the heart in the back-ground of physical and mental experience, it would be better to call it the line of thought to bring palmistry in close connection with applied psychology.

Similarly the line of action was described as the Line of Mother. In Europe it was styled as the Line of Head. For the same reason it is now changed into the Line of Action.

The Line of Feeling corresponds with the Line of Life described by Cheiro, and with the Line of the Father described by ancient palmists. The emotions and impulses motivating action or leading to a waste of talent and opportunities can easily be felt through the zone surrounding the thumb which, when the hand moves, dominates the rest of the palm. While with men and women of advanced mental states, thought checks or encourages instinctive feeling, with the largest portion of humanity the animal impulses dominate thought as well as action and the variation is easily noticed in the

structural formation of the palm and in the impressions left upon the main lines already described.

Looking at figure 1, the reader will see that the palm can be divided broadly into four main zones.

The first zone or the **ZONE OF THOUGHT** lies between the starting points of the four fingers and the Line of thought and stretching from the side of the palm below the fourth finger to the other side below the first. This is the fore-most zone, and naturally favourable signs (such as a good Apollo line, star of Jupiter or Line of Mercury, vide sections later) in this zone point to forces in character producing what may be called "extra-average" destiny. The palms of philosophers and thoughtful people will show a marked development of this zone, while the first finger (or the finger of thought) and the Line of Thought will reflect the nature and course of this development. It should be noted that the Line of Thought may be inclined towards the second finger at its end. In that case an imaginary straight Line of Thought should be helpful in locating the zone.

The second zone or the **ZONE OF ACTION** lies between the Line of Thought and the Line of Action and stretches from one side of the palm to the other side. This is the zone of activity, rivalry, opposition, disappointment, income and conflict.

The third zone or the **ZONE OF IMAGINATION** and **REALITY** lies between the Line of Action and the Line of Feeling and stretches to the side of the palm (opposite to the placing of the thumb). This is the zone of environment, fancy, imagination, love of change, physical health, material prosperity, adverse situation and the actualities in individual destiny. The presence or absence of the Line of Fate in this

zone, the breaks, inter-ctions, islanding of this Line, etc. (*vide* Chapter VI) will speak of environmental help or opposition.

The fourth zone or the ZONE OF IMPULSES lies enclosed between the Line of Feeling and the base line upon which the thumb is placed. The spiritual and the animal impulses are closely related and just as in the case of the third zone dream and reality may be existing side by side, so also God and Satan, to quote the Biblical language, are seen together in the same zone.

An additional zone may be described. This begins from the line where the fourth zone ends and stretches right upto the end of the thumb. This zone may be called the zone of individual ego, of the mysterious force which constitutes a human being as such and not otherwise. Why an individual is more fortunate than another when there is an equality of opportunities—this may be explained with reference to the interplay of forces in the four zones already described. Why any particular person should possess a superior ego to make more progress in a world created by God, Who ought to be impartial—the question is for theologians to answer. There may be truth in the theory of transmigration of souls if the original cause of inequality in eternity is explained. But Lord Buddha says :

“measure not with words

Th’ Immeasurable ; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs. Say nought !”

The palmist who tries to give explanations of individual destiny in this birth by postulating a previous birth has got an easy instrument to satisfy the curiosity of the public accustomed to the theory of trans-migration of souls. But in this book we are concerned with facts as we find them in life



No. 7. The palm of a romantic lady married to a prince. See the conflict of emotions all over the palm. Type—Feeling-soft touch.



No. 8. The palm of a multi-millionaire of
Bangalore. Type—Feeling.

and we need not make any hypothesis which cannot be proved, satisfying all questionings.

“Veil after veil will lift—but there must be
Veil upon veil behind.”

I was a farmer and knew something of seeds, sowing and harvesting. The seeds must have existed from time immemorial. The space of Earth remains the same, unless we postulate the theory of stellar decay. The men sowing are different from age to age ; and the yield and cost of harvest are also different. If progress in agriculture is possible through the methods of improved tillage and manuring, the theory of human progress is tenable. At any rate the palmist of the atomic age knows the atomic explosiveness in human character and his broad counsel would be :

“That which ye sow ye reap. See yonder fields !
The Sesamum was Sesamum, the corn
Was Corn. The Silence and the Darkness knew !
So is a man's fate born”.

The line of fate was long regarded as a very favourable sign indicating the presence of specially helpful environment by way of contrast with the adverse situation of others. I have noticed many cases in which the fate line was found growing in the palm. This proves that the line is more an expression through the psychological forces of thought, feeling and action of the influence of environment upon an individual's life. If the world becomes sovietised and the state undertakes to arrange for equal opportunities for all irrespective of caste, creed, class or colour, there may be an important change in regard to this line which is called the Line of Fate. After some years of stable political situation the largest portion of humanity may give birth to children who have got no special destiny line. In such an eventuality

the palmist will have to rely upon the line of willing or action mainly to indicate the probable course of destiny.

THE LINES OF THOUGHT, FEELING, ACTION &
FATE (ENVIRONMENT)

The Line of Thought refers to the state of intellectual development, vitality, the condition of the heart, and experiences in life.

The Line of Feeling refers to the state of the mind in the context of family and social environment and the play of animal passion and spiritual impulses. It is also an indicator of the main experiences of life.

The Line of Action refers to the state of the nervous system, urge for action and environment of life in the work-a-day world.

The Line of Fate refers to opportunities of life, favourable or unfavourable situations and to the main incidents of life affecting career.

When these main lines of the palm are clear, well-drawn, not too deep nor too broad, unintersected by crosses, unbroken, undotted or unchained, the ideal destiny of ideal men (provided other signs to be noted gradually are also present) may be found upon an Earthly Paradise. A country's potentiality in human resources may be recorded with reference to a census of these main lines of the palm in the hands of individual citizens; and like Ruskin we may say that that country which nourishes the greatest number of human beings possessing ideal lines of thought, feeling and action is the wealthiest in the world.

In actual life, however, the palmist sees more often the picture of tragic breaks, dots, crosses, islands, chains or cuts upon destiny. This means that the legislators, educationists, and social reformers have as yet made very poor progress in

the art of transforming the ancient human nature. The fact that some hands belonging to the same social class show striking similarities in regard to the Line of Feeling is a proof of the modifying effects of environment upon heredity. The fact that the Lines of Thought and Action are seen in larger divergence is a pointer to the limiting scope of that modifying effect.

This may appear as discouraging to the optimists about human nature, but it remains yet to be seen if the wholesale transformation of society into a class-less one and development of science in controlling the problem of poverty could dispel the extent of pessimism which the findings of Cheirognomy as on date support.

The excessive breadth or faintness of a line denotes the weakening of the qualities predicated about a particular line by reason of inherited influences.

When a line is too deep, the same influence of heredity is seen operating on the side of exaggeration and extravagant use of the physical and mental forces. For example, if the line of fate is too deep, a man believes in fate without making any efforts to help himself. Naturally he cannot use his opportunities with the fullest effect. Even if he is a prince in fortune, he is likely to waste his patrimony by allowing his animal impulses to govern his life on the argument that they have come naturally and spontaneously and as such he cannot be a sinner if he enjoys his life as he likes. The result cannot be good for the future.

On the other hand, if the Line of Fate is too broad or faint a man is discouraged and hindered by lack of suitable environment, presence of inherited illness or of positive obstacles in life. Naturally progress relative to his qualities of character and ability is slower.

When a line is intersected by a small line or lines, the

inference should be that conflict of some sort is coming in the path of expression of the main line in regard to qualities noted before.

When a line is broken, it means that there are forces within the individual's character which may lead him into a sort of calamity in respect of the qualities of the line which is broken. Thus if the Line of Thought is broken at a particular point in the palm, say, below the third or ring finger (finger of action), the inference may be drawn that the thoughts of the individual are proceeding from quick impulses and undergoing sharp changes from day to day in the background of action; and damage to vitality and intellectual out-look on life may come with an unexpected vehemence. If it is broken below the second finger or the finger of reality and daily life, it means that an unexpected change in regard to the realities of daily life is in process of happening by reason of the failure of the thinking process to control and shape life in the back-ground of adverse situations, lack of financial arrangements, and the urge to activity vis-a-vis the demands of emotion. The cessation of life may be also concluded in many cases.

When a line sheds hair-lines, it means that qualities are being dissipated because of a failure to control elemental passions by a policy of steady action. It is found generally in the palms of drunkards, debauchees, or of persons with hysterical or lunatic tendencies. The palms of adolescent boys and girls may also show these signs, when they are unable to reach a mental equilibrium under the first impact of sexual passion.

When a line is chained, it means that there is an element of abnormality in the manner of expression of the qualities. For example, the Line of Thought is frequently found as chained in the early years of boys and girls who possess poor

vitality. This denotes the influence of inherited physical condition and usually points to the ill-health of the mother and to her hysterical, nervous or impatient nature. It has been observed that persons who have survived in spite of a chained line of thought have a peculiar mental disposition which may lead to homo-sexuality, sexual perversion or neurasthenia if the other signs of the palm do not modify the unnatural course of the thinking process.

When a line is dotted, disappointments and sorrows are denoted by the number of dots in connection with all or any of the qualities of the line. Usually the line of thought is found dotted below the middle finger or the finger indicating daily life. The reason is obvious. Very few people are really happy and contented in their daily life and if the thought line and other signs of the palm denote a speculative character, and the Line of Fate is broken, intersected or faint the struggle of the individual in earning money, gaining reputation and enjoying domestic peace, is likely to be acute and in that case there will be a shadow around the dots.

THE ZONES OF THE PALM

The palm has been already divided into four zones :

1. The zone of Thought
2. The zone of Action
3. The zone of Environment
4. The zone of Impulse.

These zones may be further sub-divided (see fig. 1).

The zone of Thought may be divided into (a) Zone of memory (*mount of Mercury*), (b) Zone of ambition (*mount of Apollo*), (c) Zone of sorrow (*mount of Saturn*) and (d) Zone of temperamental disposition (*mount of Jupiter*).

The Zone of Action may be divided into (a) Zone of

Originality and adventurism (*mount of Uranus*) and
(*b*) Courage and resolution (*plain of Mars*).

The Zone of Environment may be divided into (*a*) Zone of imagination (*mount of Moon*) and (*b*) Zone of reality (*Triangle of earth*).

The Zone of Impulse may be divided into (*a*) Zone of creative impulses (*field of Neptune*) and (*b*) Zone of animal impulse (*mount of Venus*).

The palm has been supposed from antiquity to be a record of the planetary influences upon the life of the individual in relation to those of the Earth, the Sun and the Moon. It is also held that the distance between the centre of the palm and the zones described under planetary names such as Jupiter, Saturn, Sun, Mercury, Uranus, Mars, Neptune, Moon and Venus is the same as in the stellar universe. It is also contended that the influence of a planet upon individual life is to be interpreted as a sign of approaching events as a result of past deeds of omission or commission by the individual. The stars or planets do not constitute the cause of individual destiny but they are themselves like the individual governed by one Inscrutable Force moving through endless time and space.

“Stars sweep and question not. This is enough
That life and death and joy and woe abide ;
And cause and sequence, and the course of time,
And being’s ceaseless tide,”

Thus spake Lord Buddha and exhorted his fellow-men to rise above destiny by knowing the cause of sorrow and removing that cause.

“ Sorrows’ ceasing. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife ;

For love to clasp Eternal Beauty close ;
For glory to be Lord of self : for pleasure
To live beyond the Gods ; for countless wealth
To lay up lasting treasure

Of perfect service rendered, duties done
In charity, soft speech, and stainless days :
These riches shall not fade away in life,
Nor any death dispraise."

Tolstoy, vexed by the demands of animal passion and by the torments of his creative, artistic and spiritual nature, is said to have turned to Lord Buddha for consolation. But Buddhism as he could understand from the literature available in Russia on the subject appeared to him insufficient by reason of its negative philosophy. Tagore the poet of India was a great lover of Buddha but he found consolation and joy in a philosophy of positivism which is quite different from that of the saintly prince. Swami Vivekananda and Ram Tirth, before they became monks, were intellectuals tormented by the conflict between Spirit and Matter, and they found escape from Fate by cultivating the spirit of Vedanta which is very much akin to that of Lord Buddha. Swami Vivekananda is said to have expressed a wish to live upto a hundred years in a moment of mental felicity. Swami Ram Tirth is said to have smiled and scoffed at Destiny on the strength of immortal spirit reigning supreme over the material world.

Tolstoy died as a result of cold caught in his attempt to flee away from married misery. The poet Tagore died in a year which saw the darkest tragedy of the human soul in the bitterest war known to all history. Swami Vivekananda had to suffer on account of his physical ailments and left the world quite early in life. Swami Ram Tirth was drowned

while bathing in the waters of a hill-stream. Lord Jesus, the prophet of Love and Brotherhood, was crucified by the Romans as a result of a conspiracy in which one of his own disciples was a secret agent. Lord Buddha died as a result of chronic dysentery. Ram Krishna Dev, the saint of Bengal and the world, died on account of cancer.

The palmist sees death, disappointment, disease, and the perpetual conflict between the Soul and the Body in the different zones of the palm and is bound to become philosophical in his general out-look on life. He does not know the Cause of the First Cause or the Effect of the last Effect. He is naturally concerned with the study of human nature as it is found in actual life in an imperfect world. But he cannot exclude the wish from his thought that the environment of the world should change in such manner as may give to the largest portion of humanity, if not to the whole of it, an increasing control over Impulse through the power of Beautiful Thought and over Thought itself through the influence of Creative Action.

I cannot say if the theory of biologists as to the limiting scope of social environment has been altogether exploded by the theory of political progress. The recent attempts by the Russian state to introduce speed in the transformation of material, social and educational environment by planning are said to have produced remarkable changes in the formation of individual and mass out-look. Statistical observation of signs in connection with the lines and zones of the palm of the Russian people may be a very valuable barometer of the extent to which inherited characteristics determining the individual's physical health and mental happiness are being modified by the influence of a dynamic and revolutionary social atmosphere.

The application of the science of palmistry by the statis-



No. 9. The palm of Mr. Tulsi Chatterjee of S-B, Bhabanath Sen Street. Note the triangle of income in the plain of Mars and the sign of the tree in the mount of Apollo (Sun). The thumb is non-flexible, touch soft and zones well-developed. Type—Willing-Feeling.



No. 10. The palm of Prof. Kale, a famous musician of Poona.

ticians of a socialistic state may be a very useful development in checking the social utility of various educational and legislative policies by which the nature of the human being is sought to be improved.

I do not believe with the earlier pessimists in the gospel of despair, but the hope of the social reformer in regard to possible effects of environment upon hereditary deficiencies is likely to be indefinitely frustrated by the absence of a convenient method of gauging the level of character of the citizens composing the political society in any particular year. I have attached a form in the Appendix which may be called the character-graph by which the level may be shown in the shape of a diagram. Deductively, an ideal diagram describing the ideal destiny of the ideal man in an ideal world may be drawn. Taking into account four main types of palm, four average types that may contain a predominance of good features over bad may be also pictured. A character-census may be conducted at the end of every five or ten years, and the Cheirognomic examination of the babies that will be born will, I am sure, disclose many valuable data for the educationists, medical men and the officers of the state concerned with the charge of social development.

The clues regarding character and destiny as furnished by the examination of the type, the thumb, the feel of the palm, the lines of thought, feeling, action and environment are to be supplemented by the conclusions to be deduced by an examination of variations in the zones of palm already described.

A. THE ZONE OF THOUGHT

Ideally the zone of Thought should be a table-land more or less in comparison with the level and position of the Zone of Action. This will mean that the influence of higher

intellect will be governing action and naturally producing great and spectacular success.

Ideally also the Zone of Thought should be on the same level as the highest spot on the Zone of impulse. But very often one finds cases in which the Zone is depressed below the second and the third finger. This means that in regard to the facts of daily life and general success and reputation of a person in public life there is a fundamental force of opposition. If the other signs are very favourable, a person may eventually develop sufficient stability of character, attention and devotion to routine as will assure him ultimate success but the person is sure to be inattentive in his work and studies in the early years of youth and he will be almost periodically troubled by unexpected difficulties, opposition, sorrows and physical break-downs. If the depressions are not sufficiently wide in space and if there are no cuts, spots, crosses or shadows in these depressions, the mischief from lack of concentration, physical suffering and unfavourable mental environment will be very slight and negligible.

When the zone is generally depressed as is seen in the palms of ordinary soldiers, sailors, beggars and loafers, there is little influence of thought and consistent purpose upon impulsive action and the palmist can hardly look for any general improvement of fortunes in the life of the man. His client is given to despair. There is little or no urge for activity in a systematic way. Daily life is very trying. The chance of getting reputation is remote, and the desire for loneliness or reckless revelry is very strong. When the zones of Impulse and Environment are favourable by being normally raised in the palm, and unintersected by cuts, islands, crosses, or grills, a man with a depressed zone of thought may possess luck and may even pass through a university career. But he or she will be reserved, self-centred and generally

narrow in his or her outlook. There may be self-confidence and desire to do something new but there is little chance of developing a generally balanced state of mind and sharp changes in destiny may occur in life if the person possesses inherited wealth and if his thumb is excessively flexible and his Line of Action is short, broken or islanded.

B. THE ZONE OF ACTION

Ideally the Zone of Action should be flat as between the Line of Thought and the Line of Action just below the fingers of action and reality. This Zone should not contain any other sign except a straight line of Fate, a triangle or clear square sign attached to the line of Fate. In such an event a man will become a millionaire if he chooses the pursuit of wealth in a capitalistic society or a hero in action in every department of life he prefers to enter.

It should be observed that the sub-zone which is allocated to Jupiter (see figure 1) in the Zone of Thought may in the largest majority of cases fall within the Zone of Action by reason of the failure of the Line of Thought to travel straight to the heart of the Jupiter position. In such a case the Line of Thought may stop under the middle finger or incline upwards towards the middle point between the first and the middle-finger. The consequence would be that life would be shortened by the urge to activity (good or bad) and death may occur before 70 years of age unless the Line of Thought is perfect in regard to depth, breadth, and intersections and the Lines of Action and Feeling are also similarly favourable. If the mount of Jupiter is favourably developed (*i.e.*, neither too high nor too low, neither too broad nor too narrow—experience alone can teach the student as to ascertain this position), the narrowing of the mount of Saturn by the inclination of the Line of Thought (encourag-

ing lack of perseverance and self-control, listlessness and a desire to be happy without undertaking the necessary sacrifice of animal impulses) may not produce its worst effects. If the Line of Feeling is also intersected by a number of horizontal opposition lines along the mount of Venus or the field of Neptune in the Zone of impulse or by ugly island signs or star signs in the field of Neptune, the native will be hindered in his activities by a spiritual conflict caused by strong physical passion on account of a strong body and by an equally powerful creative impulse urging him or her to attain the highest things in life. The obvious remedy for such an unhappy state is to appreciate the truth of the simple truth that nothing can be achieved unless impulse is controlled by thought and unless thought leads to action.

If the Zone of Action is intersected by crosses or by drooping branches from the Line of Thought, the inference is that a person has failed to work on right lines, has chosen bad partners or companions and has generally spoilt his life's chances by a failure to be consistent in his efforts to be successful. If he has lost such opportunities as may never come twice in life, he may go into future without much hope of achieving complete success. But sometimes, conflicts, disappointments and errors may not produce altogether negative results. In such cases the intersections themselves will not look ugly and may take the shape of triangles because of the meeting of two opposing lines at two points in the Line of Thought.

The sign of triangles attached to the Line of Thought in the Zone of Action indicates income-periods and denotes improvement of financial position. The sign of the cross or of drooping lines from the Line of Thought in this Zone indicates financial set-backs, losses, disputes, disappointments or bereavements.

C. THE ZONE OF FEELING OR IMPULSE

The Zone of Feeling or Impulse relates to family influences, sexual equilibrium, sweetness, good humour and a taste for the unknown.

If this zone is full of lines running parallel to the Line of Feeling, the inference may be made that a person has got many relatives, brothers, sisters, father, mother, sons, daughters and friends living and influencing his state of feeling and producing happiness. Naturally one may expect the presence of sweetness, good humour, fellow-feeling and great family prosperity.

Unfortunately, however, these parallel lines which may be described as companion or influence lines are frequently broken, disfigured or intersected by lines of opposition descending from the seat of ego in the thumb.

If the lines of opposition cross the Line of Feeling and travel into the zone of Reality or the Plain of Earth, the inference may be made that serious opposition came in the way of sweetness, good humour or family happiness by reason of the destructive influences of animal passion or of ungovernable emotionalism. In the event of serious illness in the family resulting in death the line of opposition is seen harrowing the mount of Venus. If the member dead were greatly adored by the native, the line of opposition may be seen intersecting the Line of Feeling. But even without intersection of the Line of Feeling a member, say the wife, may die and the line of opposition will be seen cleaving the companion line nearest to the Line of Feeling. In the event of actual death temporary intersection of the Line of Feeling may be seen for some time before it disappears because of the healing of mental sorrow.

The lines of opposition along the field of Neptune refer

to opposition in life from or on account of the so-called friends. Along the mount of Venus they refer to obstacles in the way of mental happiness due to illness, death of relatives, sexual passion and worries on account of near relatives. The ideal condition of the zone of impulse is that it should not contain crosses, intersections, islands or irregular lines moving here and there. The mount of Venus should not be raised higher than the mounts of Moon and Jupiter.

D. THE ZONE OF ENVIRONMENT

The zone of Environment refers to a person's association with the public, chances and opportunities of success, travel, poetic fancies, culture, taste, travel, change, state of physical health, social status and general happiness in life.

The sub-zone called the Mount of Luna or of Moon is specially associated with the effects of environment upon imagination and of imagination upon the realities of life.

The sub-zone called the Plain or Triangle of Earth refers to the actualities in regard to physical health, social position, earthly prosperity and the extent of struggle that one has to make in the attempt to win success and happiness in life.

Ideally the Mount of Moon should be raised to the same height as Venus which lies on the opposite side of the palm just below the thumb. The triangle on Earth should be plain or flat as between the two mounts. In such a case there will be an ideal expression in life of the qualities predicated about the different mounts.

If the mount of Luna is abnormally raised, a person is likely to be a hypocrite. At any rate he will have distorted views regarding education and culture. Abnormal develop-

ment is ascertained by careful examination of the placing of a mount in comparison with that of others in the palm. Long practice alone can teach the student an accurate idea of the different position of the mounts.

If the mount of Luna is depressed and is on the same level as the Triangle of Earth a person is expected to be anti-social in his general outlook on life. He usually avoids company and is hardly likely to achieve much of success in life. There is the presumption that he may not have children. The conclusion is almost a certainty when the mounts of Venus and Mercury are similarly depressed.

E. THE ZONE OF EGO

This zone is to be carefully studied in ascertaining the potentialities and deficiencies of the individual character. If there is a clear island sign resembling the shape of a wheat, a person is likely to be ambitious and persistent in his efforts to achieve financial success in life. All lines running upward should be considered as positive signs of progress. Short-lines which cut these lines cross-wise indicate abuse of talent. Black spot in this zone refers to some weakness in character which thwarts the struggle of the soul in achieving equilibrium. Ordinarily this sign denotes a temperament which is not suited to encourage conjugal happiness. When the Venus mount is badly cut by lines of opposition, a black spot in the Zone of Ego refers to the physical and mental maladjustments between a man and his wife, or between a woman and her husband.

A beautifully shaped thumb with medium flexibility and a clear, unintersected, unspotted zone of Ego—they indicate great qualities of character and the general beauty of life and its surroundings.

CHAPTER V

THE MEANING OF OTHER LINES AND SPECIAL SIGNS

Besides the lines of Thought, Action, Feeling, and Environment, there are many subsidiary lines and signs which influence the life and destiny of an individual profoundly. Let us enumerate and discuss them one by one :—

1. THE LINE OF APOLLO:

The Line of Apollo or Sun is seen usually upon the Line of Thought in the Zone of Thought below the third finger. This sub-zone is known as the Mount of Apollo.

It has been held by Cheiro that the presence of the Line of Apollo is a sign of brilliance and extra-average success. The line is most effective in the case of a square-conic, or conic-spatulate palm, since the combination of balancing qualities of character is likely to make the best use of the special talent indicated by the Line of Apollo.

The Line of Apollo may be double in which case the success of a person will be extra-ordinary provided that the zones of the palm support such a conclusion.

If the Line of Fate and the Line of Apollo—both are clearly drawn in the palm, and the zones of the palm are also well-developed, a man inherits paternal property and develops his career with great ease.

If the Line of Apollo is absent, a man in spite of a strong line of Fate has little ambition to make the best use of his opportunities and talent.

If the line rises from the Line of Feeling a person is expected to earn money, position and reputation in business, profession or service.



No. 11. The palm of Mr. Surendra Ranjan Sarkar, Mg. director, Eastern Talkies Ltd. Note the parallel lines of Mercury, indicating success in profession and trade. The break in the line of thought gives a dramatic turn to failures and successes in life. The line of Sun is clear and straight.



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No. 12. The palm of an unmarried lady, heiress to landed properties. Note the separation of the line of action from the line of feeling, producing obstinacy and impetuosity and encouraging wrong decisions. Ladies' palms are in general of the Feeling-Type, though willing types are by no means rare. Note the triangle of affluence in the plain of Mars attached to the fate line which forms the sign of the square through which the line of action passes.

When the line rises from the Line of Fate, there is great help from environment in the attainment of life's objectives.

When the line rises from the Line of Action, there is presumption that the native will become a writer, scientist or a poet.

When the line rises from the Line of Thought, the native may shine if he takes to the career of an artist or musician (if the third finger is conic). If the third finger is spatulate, there is likelihood of a person's developing literary talents with success and publicity.

When the line rises from the mount of Moon, which refers to a man's dealings with the outside world, a man may become a successful lawyer, political leader, actor, film director, painter or popular author.

When the line rises from near the middle point of the palm in the Triangle of Earth or in the Zone of Reality, a person has to struggle hard with the realities of life before he achieves any great success and fame.

When the line is seen above the Line of Thought in the mount of Apollo, there is unusual delay and difficulty in achieving success and happiness in life.

The sign of the cross upon the Line of Apollo is a sign of a big disappointment in regard to a man's expectation in the context of success and publicity.

The sign of branches cutting the line and giving it the shape of a tree or bush is the sign of a versatile talent opposed by the exigencies of divided attention, betrayed by so-called friends, helped by unexpected opportunities, saddened by reverses, goaded by an indomitable urge to action. Whether or not such a sign will indicate ultimate success will have to be judged by the course of the main lines of thought, feeling

and action. If the lines and zones of the palm support the conclusion, a person with the sign of the tree around the line of Apollo may achieve spectacular success in the long run in various departments of human knowledge and activity.

When the Line of Apollo becomes spotted, broken, faint and lacerated, a person suffers on account of a loss of reputation, and failure or failures of big projects. If the line rises again after the points of intersection, the set-backs may be temporary, and there is chance of recovery. But if the line fails to move in a new way, the inference may be made that the person's capacity to control events has gone beyond his control. I presume that there was some such sign in the palm of Napoleon and Hitler.

When the line of Apollo moves in curves, there is lack of concentration and the influence of animal passion as hindrance to success may be inferred.

The branching of the line of Apollo in an ordinary way indicates a state of financial prosperity and high position in life.

The sign of the triangle attached to the line of Apollo upon the Line of Thought points to the period of special enjoyment of reputation, wealth, ease and comfort.

The sign of the square or parallelogram upon the Line of Apollo denotes protection from further financial losses.

The sign of a clear-cut small cross upon the line is indicative of a religious disposition of mind. The disposition may be encouraged by a sense of frustration engendered in course of the struggle for life.

Unusually refined line of Apollo produces artistic or religious mania. Paleness of the line indicates a dilettante. Unusual depth of the line denotes paralysis and heart-troubles.

2. THE LINE OF HEPATICA (Business, Profession and Health)

It is seen along the border-land between the Mount of Moon and Triangle of Earth with an inclination towards the mount of Mercury rising either from the Line of Feeling or from the side of the Mount of Venus.

When the line rises in the Triangle of Earth without touching the Line of Feeling and goes straight to the mount of Mercury, the native should be supposed to possess potentially the seeds of long life, good health and a straight walk-over in business, service or profession.

The complete absence of the line is not a bad sign. A person in such a case is expected to be cautious, clever, healthy, restless and an effective speaker.

The presence of a double Line of Hepatica indicates the urge of a strong body for satisfaction of animal appetites. A person is also likely to be avaricious in regard to the getting of wealth. If the line is straight and unbroken, the bad tendencies may be checked by the effect of general success in life.

When the Line of Hepatica is wavy, the native is frequently seen as a debauch who dies young.

When the line branches in the shape of a fork in the Mount of Mercury, there is general feebleness of body and deterioration of health in old age.

When the Line of Hepatica forms a triangle with the Line of Action and the Line of Fate, a person may become an occultist, and he will be noble-hearted, generous and soft in his dealings with others. When there is the sign of star within this triangle, there is possibility of a person becoming blind.

Blindness is also indicated by the sign of the cross upon the Line of Hepatica and the presence of a circle on the Line of Action.

If there is the sign of the star upon the Line of Hepatica, there is no chance of a person producing progeny as his reproductive organ is injured beyond recovery.

When the Line of Hepatica is broken, inter-sected or islanded, a man is sure to come into big complications in life and suffer from the consequences of animal impulse, natural calamities, adverse political situations, opposition from secret enemies and deterioration and occasional break-downs in health. In the life of such a native happiness will be always surrounded by sorrow. In other words, he will be never completely successful in his objectives. The number of breaks, or of inter-sections denotes the number of big calamities if he is a general leading an army and of losses if he is a leader of industry and trade.

Ideally, the Line of Hepatica, if it is present in the palm, should be straight, refined, unbroken and unintersected. But it is very rarely that a palmist can see such a line. Usually the line is broken once or twice. Even in such a case a man may expect great success if the break does not occur within the zone of reality, and if the line rises again and goes straight to the mount of Mercury.

3. THE GIRDLE OF VENUS

This line is seen in the heart of the Zone of Thought above the Line of Thought and normally moves from the borderland between Jupiter and Saturn mounts to the borderland between the mounts of Mercury and Apollo.

This sign is an index of unusual traits of character. These unusual traits may be the marks of a genius creating an Age

by the use of talent or of a devil destroying it by the abuse of power.

A poet with a girdle of Venus may become the greatest poet of his age. An editor may out-distance all others. Similarly, the saint, the musician, the trader, or the man in service may rise to the top by virtue of the qualities indicated by this sign.

Alternately the thief, robber, criminal or debauch becomes notorious for the satanic nature of his misdeeds.

Obviously, the sign indicates the presence of unusual aspects of inherited qualities or deficiencies of character : and it may be an interesting case of observation if the child of a criminal debauch possessing the sign of the girdle of Venus is placed in the best of educational and social environment. Such a child may be found by searching the orphanages and may probably grow up in quite a different way into a saint, philosopher, or poet of great originality.

In the majority of cases the Girdle of Venus is seen intersecting the Line of Apollo. If the Line of Apollo predominates over the point of cut, and if the Girdle line is weaker than the Line of Apollo, there is presumption in favour of positive and favourable development of the individual's destiny in regard to fame and success.

But if the Line of Apollo is not strong and if it is weaker than the Girdle line at the point of inter-section, the inference may be made that a person runs the danger of misusing his faculties and opportunities in an extra-ordinary way.

A double Girdle of Venus denotes an accentuation of the possibilities either on the positive or on the negative side.

A glance at the different zones of palm and the course of the other lines of the palm will tell the student of palmistry about the nature and course of probable development.

When the Girdle intersects the line of union in Mercury (which lies mid-way between the Line of Thought and the base of the fourth finger), there is danger that a person will be heartless and selfish and will not hesitate to oppress his wife or any woman in love with him.

If there is the sign of a star upon the Girdle of Venus, venereal diseases may be inferred.

In the palm of a woman, the sign of the Girdle of Venus may often point to hysteria if the sign looks ugly on the palm, and if her palm does not possess other signs denoting good health.

In interpreting the signs of the palm, one point must be remembered that no sign by itself indicates bad luck unless it looks ugly, clumsy, lacerated and purposeless on the palm. Even a cross which ordinarily indicates disappointment may denote some favourable development out of disappointment if the sign is well-shaped and does not disfigure the palm.

4. THE LINE OF SATURN

This is seen horizontally between the Line of Thought and the base line upon which the second or the middle finger stands. This is a sign of sorrow, restlessness and the growth of a philosophical or speculative disposition of mind. This may be confused with a broken girdle of Venus. If the mount of Saturn is depressed but the mount of Jupiter is normally developed in the Zone of Thought, the presence of the Line of Saturn will indicate that the native will be extraordinarily sensitive in his reactions in relation to external phenomena. He may become a monk, a philosopher or a recluse if there is a star-sign on the Line of Saturn. In any case he will have a full taste of the sorrows, bereavements and disappointments that will be all too

numerous in life. He will be tortured by a nameless passion for the Beautiful, and vexed by the imperfections of the actual world. He may become a dreamer and a writer of tragedies if the other signs of the palm support his claim to be an author. I presume Shelley had some such line in his palm.

There is usually a strange atmosphere of fatality in the life of a person who possesses the line of Saturn. This line will be seen shooting out temporarily branches upon the line of Apollo when death of a near relative, damage to reputation and general deterioration of financial position should be inferred.

If there is a sign of cross upon this line and if a similar cross is seen in the mount of Luna, death by drowning or accident may be feared, unless the signs are within the protecting walls of a square.

5. THE LINE OF VENUS

This line is seen rising in the field of Venus at the junction of the zone of Impulse with the zone of Ego and travelling horizontally, diagonally or in perpendicular motion in the palm.

If the line of Venus goes to the field of Jupiter below the first finger, a person is ambitious, happy, proud and rich.

If the line goes towards the mount of Saturn, there is apprehension of injury by accidents on the road, fall from a height or by animals. There is alternatively possibility of approaching death because of a serious illness. But if this sign is seen in regular shape and if the line goes parallel to the line of Fate, the inference should be made that a person will be helped by members of his family to acquire wealth and position in life.

In the palm of a woman, the line of Venus reaching into the zone of the middle finger across the mount of Saturn indicates difficulties at the time of delivery or uterine diseases.

When the Line of Venus reaches the mount of Apollo the native is helped by relatives and friends in the attainment of wealth and honour.

When the line goes straight to the mount of Mercury, the native may be successful as a businessman or scientist ; but he runs the risk of becoming a widower. A double line of Venus towards Mercury indicates difficulties in the way of love. If the line of Venus touches the line of union, there is delay in marriage. If the line of union is crossed, there is apprehension of legal divorce.

If the line of Venus goes to the field of Uranus (in the Zone of Action below the mount of Mercury) loss of wife and wealth—both may be feared. When such a line is deep, it denotes a tendency to suffer from respiratory troubles.

When many thin lines of Venus cross the Line of Feeling, the Triangle of Earth and reach into the mount of Uranus after intersecting the Line of Action there is apprehension of family dispute, loss of money and happiness and the probability of becoming a pauper.

When the line of Venus intersects the line of destiny and reaches the Mount of Moon, a man is hindered by a woman in his progress in life, and vice-versa. It may also indicate travel to long distance and the state of mental experience in foreign atmosphere.

If the Line of Venus joins the Line of Action, good counsel of a relative may be rejected by the native who may become vexed and act on impulse.

If the line joins the Line of Thought, a person may



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No. 13. The palm of Seth Chaturvuj Gandhi, a cotton magnate of Bombay—a master of a crore from trade with a small capital. See the absence of a marked fate line, the sign of the bow in the triangle of Earth, the well-developed zones, and the sign of a big, clear island joining the line of Mars with the line of Action.



No. 14. The palm of Mr. Sailajananda Mukherjee, famous novelist and film director of Bengal. See the extraordinary line of fate with a fork in Saturn.

prove false to his relative or friend in some way or other or he may be simply suffering on account of heart-trouble and the agonies of unhappy marriage.

If the line crosses the Line of Thought, he may be prevented by his relatives from marrying the woman of his choice.

If the line simply crosses the Line of Feeling, there is inference that a person has suffered on account of bereavements in the family or because of disappointments of a somewhat serious nature. When the Line of Venus takes the shape of a semi-circle and cuts the Line of Feeling the native suffers on account of a serious illness which may end in death if there are no protective signs.

When the Line of Venus intersects the Line of Fate, death of the wife is usually indicated.

Too many lines of Venus, if they are deep-set, imply physical contact with more than one woman, and as such may denote the possibility of a second marriage if the native cares for public opinion, or is unable to enjoy another woman in privacy.

When these lines of Venus are broken, there is apprehension of married unhappiness.

The sign of the grill formed by a multiplicity of lines of Venus cutting the lines of companions has been described as a sign of licentiousness. But this is not always true. I have examined the palms of a large number of licentious people which do not show this sign in any marked manner. The reason is that spatulate palms which are strongly built do not usually betray signs of sexual enjoyment. On the other hand, a soft hand contains the sign of the grill in the majority of cases of people who possess imaginative sensibilities of a poetic nature. A poet may be a licentious person, but the

sign of the grill must be accompanied by other signs, such as signs of obstructions in the field of Luna, Apollo, Jupiter, Mars, and Triangle of Earth to support the conclusion. The presence of broken, ugly islands on the lines of Venus, spot on the seat of ego, and shadows on the mount of Saturn may be generally indicative of disruptive forces of character encouraging licentiousness. The presence of a strong line of Apollo and of the sign of triangle upon the Line of Action is a modifying influence and the sexual urge may be sublimated in the channels of creative art.

The line of Venus rising from the base of the thumb and reaching into the zone of the fourth finger has been found in the palms of a husband killing his wife or of a wife killing her husband.

Love in marriage is indicated by a line of Venus which rises from the base of the thumb and touches the Line of Feeling. This love may wear off in time if the line of the wife (indicated by the parallel line nearest to the Line of Feeling in the Zone of Impulse) is found intersected, crossed or other-wise disfigured by irregular lines of Venus.

It should be noted that the lines of Venus cut crosswise the influence lines which may be considered as companions to the Line of Feeling.

The influence line (as distinguished from the line of Venus) nearest to the Line of Feeling is the line of the wife in the palm of a person who is married. Alternately, if the man is a monk it refers to the influence of religious ecstasy upon his state of feeling. The line next to the wife's line is the line of the mother. Next to the mother's line, one may search for the line of the father.

The influence of children, brothers and friends upon life is indicated by companion lines to be seen on the side of the palm below the thumb.

In the case of a woman's palm the influence of the father will be more important than that of the mother and that of the husband more important than that of the father. In examining the palm of a married lady who may be fond of her father the line of the mother will come third by the side of the state of Feeling.

Where there is little mental affinity or affection or influence of conjugal love, the line of the husband or of wife may be found faint, absent or receding away from the Line of Feeling. If the cause of this conjugal aloofness is some other person, male or female, a small line in between the Line of Feeling and the line of the married companion may be visible.

When the companion lines indicating children, brothers and sisters are lacerated or broken, there will be death of brothers or sisters and children and the mind will be affected by these bereavements.

The break in the line of the conjugal companion, father or mother, points to death and bereavement of the said relatives. If the father or the mother does not influence life materially the sign may not be clearly visible.

Divorce is usually denoted by a sword-like sign of opposition descending from the base of the thumb or from the side of the palm in the mount of Neptune upon the line of the companion.

Death of the wife is also indicated by a similar line of opposition, but unless the wife or husband suffered on account of neglect by the married partner the sign of opposition would be seen as an ordinary cut. The opposition line denoting divorce and end of married misery by the death of the companion will be diagonally placed in the palm. It may sometimes be very short and is seen usually rising in the field of Neptune which is the seat of sweetness and good-humour.

The sign of island attached to the line of opposition in Venus may also indicate the state of complications in married life which will eventually lead to factual or legal separation.

6. THE LINE OF INTUITION

This line is seen in the shape of an arch in the mount of Moon. A person possessing such a line in his palm has intuitive spiritual insight. This is rarely seen.

7. THE LINE OF UNION

As already described incidentally this line is seen horizontally along the mount of Mercury in between the base-line of the fourth finger and the Line of Thought near the side of the palm. It is a small line. Two or three lines of union may also be noticed. These, however, by themselves do not denote two or three marriages. Marriage has to be studied with reference to three mounts: the mount of Mercury, the mount of Venus and the mount of Moon. But this subject deserves special treatment (vide Chapter VIII).

8. THE LINE OF ENJOYMENT

In some cases an arched line is seen with one end in the mount of Venus and the other in the mount of Moon along the zone of the Earth. This is called "Via Lasciva" or the Line of Enjoyment. Guardians of children in whose palms this sign is seen should take special care in arranging an atmosphere by which the innate desire to enjoy may be sublimated into nobler channels of creative joy. As in the case of a sharp turn of road, there is a sign-post cautioning motor-drivers to go slow, the palmist may say in connection with this sign: "Look ahead! There's danger here."

9. THE LINE OF JUPITER

This is seen in Jupiter mount exactly in the similar position as the line of union in the mount of Mercury. This

indicates the spiritual and intellectual urge of the individual because of the tragic sense of despair engendered on account of conflict between hope and reality. When this line develops into the shape of a triangle or square and the sign of the star is attached to it, greatness of the individual is to be deduced.

10. THE MEANING OF SIGNS ON THE PALM

(a) *Upward perpendicular lines* : They imply progress in regard to the qualities predicated about any particular zone in which they are found. But if they are too many and found disfiguring the appearance of the zone by irregular movements, the inference may be made that as a result of desultory action, or of unusual complications in life, the good effects of the mount are being dissipated.

A straight upward line along the mount of Jupiter is the sign of success.

In the mount of Saturn it is an index of patience and perseverance.

In the mount of Apollo it is a sign of fame and success.

In the mount of Mercury it denotes a good speaker, author or medical man.

A single straight line is not found usually in other mounts.

(b) *Horizontal signs* : Lines appearing horizontally on the palm may be as a general rule considered as obstacles in the way of expression of the qualities of a mount. Exception may be made in regard to the Line of Union in Mercury or in Venus, unless conjugal union is considered as an obstacle in the way of enjoying mental peace.

In the case of the line of Jupiter, it has been observed that there comes a breach between expectation and fulfilment.

In the mount of Apollo it denotes damage to reputation.

In the mount of Mercury it indicates a habit of fretting, garrulity, hypocrisy or insincerity (to be judged according to the indications of other signs).

In the mount of Saturn it indicates bad luck or illness. In the mount of Uranus it indicates dispute.

In the mount of Moon it denotes financial losses, obstacles in the way of success and sometimes loss of a child.

In the mount of Venus it indicates the influence of sex and mental unhappiness.

(c) *The sign of the Cross*: This indicates disappointment, opposition and troubles. If the two lines which cross are themselves well-drawn and appear clean on the palm, some good must come as an outcome of troubles and disappointments.

In Jupiter the cross sign indicates intellectual conflict. If the field is powerfully developed, the conflict may lead to some beneficial developments. But if the mount is depressed, the sign of the cross will indicate "inferiority complex." If the sign is attached to any of the main lines of thought, Feeling, Action and Environment (Fate), an insurmountable obstacle in the path of the individual's progress may be inferred.

The sign of the cross in the mount of Saturn, when ugly and ill-shaped, means that a person is suffering from sorrow and misfortune. If the sign is clear, a person fights against adverse situations and may win success and position in society.

In the mount of Apollo, the sign denotes disappointment in regard to reputation and fame. If it is well-drawn and

does not disfigure the look of the mount a man wins reputation in spite of slander and adverse circumstances.

In the mount of Mercury it denotes shrewdness and diplomacy. Impotency may be also indicated in several cases where the mounts of Venus and Moon are depressed and crossed.

In the mount of Uranus the sign indicates rivalry and increase of enemies.

In the plain of Mars it is a sign of superstition and vain-gloriousness. It also indicates rivalry, dispute and increase of enemies. But if the sign touches the Line of Thought and the Line of Action at four ends, a man's trouble and mental unhappiness may lead a man to religion and philosophy.

In the field of Neptune a clearly drawn sign of the cross denotes (provided other indications of the palm confirm the conclusion) the development of an occultist. A man with such a sign has to come into strange situations and his life may be imperilled at some time or other. When ugly, the cross-sign denotes the effects of neglect of rules of health, hygiene and morals, and registers the impressions of impetuous living.

In the field of Venus the sign indicates family troubles and domestic unhappiness. When it is big, a major calamity may be inferred.

If the sign of the cross joins the Line of Feeling, physical injury or accident may be apprehended.

In the mount of Moon, the sign denotes hypocrisy and lack of common sense. Also it indicates urinary troubles or diseases.

In the triangle of Earth the sign may indicate an invalid, a prisoner, an exile or one who has lost money and position in society.

It should be noted by the student of palmistry that successful interpretation of the meaning of any sign in particular cases depends on general study of the palm with all positive and negative conditions. Intuitive understanding of a person's nature and surroundings is necessary to supplement the help given by the signs as noted above.

(d) THE SIGN OF THE FISH

This sign is seen usually at the beginning of the Line of Fate and the end of the Line of Feeling. It is found also in the mount of Apollo. It is sometimes seen in the mount of Saturn or upon the triangle of Earth with the tail of the fish reaching into the mount of Venus.

The sign implies the presence of "extra-average" qualities in regard to thought, feeling and action. Naturally if the other signs of the palm support the conclusion, a person may achieve great success and reputation eventually in life. But the struggle for a career is bound to be keen and long-drawn. The reason is that the sign is a variation of the sign of island.

(e) THE SIGN OF THE ISLAND

The sign of island is an expression of circling in life's struggle without making straight progress like a ship sailing around an island. It may be that due to widening of the circles of motion, a man may come to know various aspects of life, just as the sailor who rounded the world and came back to the same port by another route.

The sign may, therefore, be generally regarded as unfavourable, although the possibility of extraordinary and unusual developments should not be altogether ruled out. In fact, the sign essentially indicates an unusualness in regard to any line or zone upon which it is found. If the sign is



No. 15. The palm (Willing-Type) of a Parsee professor. See the sign of disappointment in matters of affection.



No. 16. The palm of a European jockey-boy who ran away from home because of the cruelty of his step-mother, became prosperous, married, was fooled by the wife. See the line of divorce along the border of Neptune and Venus. Accidents marked on the lines of Thought and Action.

ugly and looks dirty on the palm bad results may be anticipated.

In Jupiter mount, the sign denotes extravagant ambition and boastfulness or absolute want of self-respect.

In the mount of Saturn it denotes misfortune. If clearly seen and beautiful to look at, the sign may indicate a saintly character.

In the mount of Mercury the sign, when unclean, denotes neurosis or perversion. When clean it may be the sign of strange habits of life.

In the mount of Uranus it points to reckless bravado or exceptional cowardice.

In the plain of Mars it denotes extra-ordinary courage. When ugly it indicates unusual cruelty.

In the field of Neptune it implies uncommon talent when the sign is big and well-drawn. If the sign is ugly and dirty, there is probability of sexual perversion.

In the field of Venus the sign indicates a peculiar and unusual state in regard to domestic life. This is also a pointer to a family secret.

In the mount of Moon the sign denotes want of common-sense and the influence of low company.

(f) DOTS

Dots are unfavourable signs. They indicate physical suffering, disappointment and grief in the context of qualities of the lines or zones of the palm upon which they are visible.

(g) THE SIGN OF THE SQUARE

This indicates protection from the bad effects of any sign which it encloses within its four walls.

In some cases, however, it may denote positive results. For example, the sign present in the mount of Jupiter may be generally taken as a sign of foreign travel, sea-voyage or

pilgrimage, building of house, money from foreign trade, success in foreign lands, etc., etc. This sign also points to the presence of "extra-average" qualities of character. A man with such a sign is usually a man of distinction. He is usually versatile and fights against all obstacles with tenacity. Ultimately he is bound to conquer all obstacles and gain the poise of mind necessary to achieve great success.

In the mount of Saturn the sign of the square denotes a man with the status of a boss. This also protects a man from dangers to life from fire, snake and road accidents.

In the mount of Apollo it implies protection from additional financial losses and indicates favours from the Government or association with royal family.

In the mount of Mercury the sign points to business success and a large circle of friends and well-wishers.

In the field of Uranus it denotes gain from patents, inventions, etc.

In the plain of Mars it indicates a land-lord.

In the field of Venus it implies income without effort. If placed by the side of the Line of Feeling, it may arrest dissipation of vital forces.

In the field of Moon, this sign denotes possibility of enjoying a comfortable life with objects of luxury. A man with such a sign has got a large circle of friends and well-wishers.

In the triangle of the Earth the sign denotes improvement of health and acquisition of landed properties. If the sign is not well-drawn and looks ugly in the palm, it implies earning of livelihood through a lowly occupation.

(h) THE SIGN OF THE TRIANGLE

The triangle sign is a good sign. It indicates peace, success and comfortable environment of life.

In the mount of Jupiter the triangle sign should imply great success without much effort. Great wealth, peace and prosperity are also indicated.

In the mount of Saturn this indicates love of solitude and success as a palmist or occultist.

In the mount of Sun or Apollo this denotes a man who is peace-loving, generous and amiable.

In the mount of Mercury it indicates knowledge of methods by which money may be earned. A man with such a sign in the palm is likely to be successful at the stock-exchange.

In the field of Uranus it indicates originality, patience in difficulties and an extra-ordinary personality.

In the plain of Mars it denotes success in executive functions.

In the field of Neptune it denotes skill in occult sciences and getting the property of another.

In the triangle of Earth it denotes an atmosphere of beauty, good health and convenience.

In the mount of Venus it indicates peaceful domestic life and influence of landed properties.

In the mount of Moon, the sign is an index of getting wealth and property from or on account of a lady. If the triangle sign is attached to the sign of Fate, there is chance of getting money from lottery or any other kind of wind-fall.

If three lines and three points of the triangle sign are not clear and distinct, the full result of the triangle sign is not available. If two sides of a triangle move up in different directions after meeting at a point so as to form the sign of the cross upon the triangle, the ease and comfort of the triangle-sign may exist side by side with a sense of mental disquiet due to some cause or other. In other words, a man

may be ill at ease and alternately at peace in sorrow according as the general course of the Line of Feeling will indicate.

(i) THE SIGN OF THE STAR

The sign of the star has been generally regarded by Cheiro as an unfavourable sign.

The sign, however, only indicates an accentuation of the qualities or deficiencies of a zone or of any line to which it may be attached. Whether or not there will be unfavourable or favourable developments in life—the question should be judged from the beauty or ugliness of the sign.

If the sign is found in the mount of Jupiter, extraordinary happiness, prosperity and success may be anticipated. The reason is obvious. The mount of Jupiter relates to thought, and the sign of the star indicates that there is an element of greatness in the processes of thought of the individual. Naturally a man who can think in a great way is likely to act and feel in a similar way. When there is greatness in thought, feeling and action, extra-ordinary success is bound to come. All the desires of a man are likely to be fulfilled.

It should be observed that the results of the star-sign in Jupiter mount are likely to happen only when the sign is well-drawn and is seen clearly in the centre of the mount. At side it may mean association with great men and possibility of shining through reflected glory.

In the field of Saturn, the sign of the star indicates high position in society but there will be always an element of fatality in the destiny of the individual. If he climbs to the top he may come down to the lowest step because of a sudden change in fortunes. There is also danger from fire, mob-attack, snakes, wild animals etc., if the Line of Action is short or broken and if there is similar mark of opposition in

the Lines of Feeling and Thought. A man with a star sign in the field of Saturn may also become a misanthrope or a monk withdrawn from daily life. The inference is to be made from supporting evidence from other signs.

In the field of Apollo, the sign of the star is a pointer to extra-ordinary fame. If the sign is attached to the Line of Apollo, a person may acquire very wide-spread and even international fame in art, music or literature. The struggle for fame, however, is usually acute and long-drawn, unless there is the sign of the triangle in Jupiter or a very strong Line of Fate. There may be also an acute sense of mental unhappiness which may find expression in art and literature.

In the mount of Mercury the sign indicates great business or examination success. A student possessing such a sign may expect to compete in the university examination he sits for. This sign also denotes reputation as a politician. If the sign is ugly, a man may be under the influence of evil impulses, and a victim to other's counsel.

In the field of Uranus the sign, if clear, implies genius, originality and inventive talent. Ugly, the sign denotes a lunatic or a hysterical maniac. Such a person may murder somebody in a fit of insanity. A genius is thus not far removed from a mad man; and research is necessary to explain why a slight variation in the same sign on the same mount points to such different destinies. One thing is clear. The star sign which looks beautiful marks a genius. That which is ugly accompanies a mad man. The influence of heredity or the failure of social environment—which of the two may be the cause of this variation is not yet ascertained.

In the field of Uranus the sign, being attached to or placed just above the Line of Action, indicates in the palm of a female barrenness and sterility.

In the plain of Mars the sign denotes high courage, great organising power and great name and fame. Ugly or badly shaped, the sign may only indicate recklessness and foolhardy exploits.

In the field of Neptune this sign indicates fame in connection with a novel and extra-ordinary type of activity. This also implies high powers of concentration and intuitive philosophical insight. When ugly, the sign may be an indication of notoriety for unseemly behaviour.

In the mount of Moon the sign implies financial prosperity, social status and fame as an artist, musician or literary writer. If the sign is ugly, no tangible result can be expected. On the contrary there is likelihood of great mental restlessness, which, if other signs support the conclusion, may produce suicidal tendencies. Persons who have died by suicide or by drowning are said to have possessed these signs. But it should be repeated that no sign by itself points to an inevitable fatality unless the general study of the palm gives corroborating evidence.

The sign of a clear star in the middle place in the mount of Venus denotes family prosperity and high organising capacity. Persons with such signs may be successful film-producers with extra-ordinary and unusual earnings. If the sign occurs at one side of the mount the conclusions will be true not on his own account but for a near relative in whom he may be greatly interested. Usually it may happen that the son will achieve success and the father will also share the joy of his son's destiny.

If the sign of star in Venus is not beautiful to look at, there may be a damage to family reputation by the spread of a scandal. There is also danger of suffering on account of temptation by a woman and in connection with the death of near relatives.

CHAPTER VI

HOW TO CALCULATE THE GOOD FORTUNE OF THE INDIVIDUAL

In life some persons are found more fortunate than others. The original cause of this difference is not known, though there are many theories in which attempts have been made to explain it. The theory of natural inequality obviously explains the fact of difference in the ability of individuals to make the best use of their respective talents and of environment. But why an individual was born in a wealthy or prosperous family has not been answered ; and the palmist has to find facts of social life as they are. Apart from the theory of previous birth and transmigration of souls through the Law of Action and Effect, there is no other theory I know of which can offer a plausible explanation of difference in fortunes at the time of the birth of a baby. The theory of transmigration of souls as a result of Action and Effect, as discussed before, however, does not satisfactorily explain as to why in the original stage of evolution the destiny of an individual contained the seeds of potential inequality. Philosophers will tell us of the eternal law of mutation and change, unity in variety and variety in unity, and so on, but those who believe in the theory of human will and in the responsibility of the individual for his actions, good or bad, will have to exclaim in the ultimate analysis thus :

“God ! why are you impartial? You gave to X, Y, Z, the capacity to develop their destiny much better than we are in a position to do. If you say : ‘Be active and good,’ we question why you do not give us the same luck to be active and good.”

The unsatisfactory nature of all theories about the original cause of the individual's fate has led to the theory of the "Lord's Will." It is all God's play. God, the universal causation, has endless shape, variety, sound and colour. Everything which we see in this world of phenomena has been and will be. We simply walk into phenomena that are preserved in infinite space and time. The human being like other species of living creatures is simply a fact of Nature evolving in the course of the unfoldment of a divine plan which has been already realised thousands and millions of years and will be realised many times more and still more in endless beginning and goal-less consummation. The head begins to reel, and one begins to enquire about the cause of God.

To repeat the wise words of Lord Buddha :

".....Measure not words

Th' Immeasurable : nor sink the string of thought

Into the Fathomless. Who asks doth err,

Who answers, errs. Say nought !"

Now to turn to our subject. The fortunes of a man or woman, so far as it can be analysed and deduced from the marks of the palm, may be studied with reference to the zones of the palm and the lines and signs already described and explained.

Attention should be given in examining :

(a) the Line of Thought,

(b) the Line of Feeling,

(c) the Line of Action,

(d) the Line of Environment,



NAWAB SALAR JUNG BAHADUR

No. 17. The palm of a fortunate man enjoying life. See the double line of action and also the long line of thought indicating managerial capacity and great longevity. Amours are expected even in old age.



NAWAB SALAR JUNG SAHADUR.

No. 18. The palm of a Bombay multi-millionaire. Death of the wife is indicated by the diagonal line on the border-land between Neptune and Venus. The effects of drinking and nervous strain are seen in the up-ward off-shoots from the Line of Action and the horizontal cuts along the triangle of Earth.

- (e) the Zone of Thought (Jupiter, Saturn, Apollo and Mercury),
- (f) the Zone of Action (Uranus and Mars),
- (g) the Zone of Impulse (Neptune and Venus),
- (h) the Zone of Environment (Moon and Earth).

Specially, attention should be given to the consideration of the mounts of Jupiter, Moon and Apollo, the Triangle of Earth, the Line of Fate, the Line of Action and the Line of Hepatica.

Even without a line of Fate the flat position of the Earth zone, if it is unintersected by lines of opposition, should indicate a minimum of Earthly position and prosperity.

When the mounts of Jupiter and Moon are well-developed and contain any of the specially good signs (such as a clear star in the middle of Jupiter mount, triangle in Jupiter or Moon, etc., etc.) unusual luck may be anticipated or inferred.

If, however, the triangle of Earth is hollow and if it contains the sign of the cross or is otherwise disfigured by signs of opposition, and if the Line of Fate is dirty, faint, broken or intersected within the zone of Earth, bad luck is indicated. If in addition to such an unsatisfactory Earth zone, the mounts of Jupiter and Moon are depressed and marked by unfavourable signs and if the Lines of Action and Hepatica (Business and Health) are also broken, faint, discoloured, intersected or otherwise ugly, unusual bad luck is to be inferred. Whatever may be the effects of other good signs, the individual is likely to lose the opportunity of getting any benefit out of them.

A hollow zone of Earth delays the results of even a strong line of Fate. The man or woman is generally found restless and given to drink or a particular habit of daily life which

spoils his or her chance of making systematic progress. If, however, the zone is not depressed all throughout, then inference of bad luck is to be made in connection with any line or zone of the palm to which the depression is nearest. Thus, for example, if the triangle of Earth is depressed near the Line of Action below the Plain of Mars, inference may be made that the native will have to come into great difficulties in his life of activity. No doubt, his fate will be complicated by his own failure to act at the right moment and according to right methods. Alternatively, if the triangle of Earth is depressed near the mount of Moon, one may anticipate difficulties from opposition by the public. Those who stand for election and, being defeated by a heavy margin, forfeit their deposit money may possess some such depression in the borderland between Moon and Earth. The ascent from Earth to Moon indicates the sphere of political and public life. If it is too steep, a man may not know sufficiently about mass psychology and his mind may be misled by false hopes and one may expect little or no result in the individual's efforts to win reputation from the public. If the Triangle of Earth is depressed, inclined or sloping towards the Zone of Impulse, domestic difficulties may prove to be a great hindrance to a man's career.

In calculating the good fortunes of an individual, two points should be clearly remembered. In the first place, the type of the palm, the thumb, the touch of the palm and the Line of Fate should enable the student to form an accurate idea of the person's inherited talents and environment in life. In the second place, the Lines of Action and Hepatica (business and health) should give him sufficient clues on a particular date about the probable uses which the individual is likely to make of those talents and opportunities in view of

the marks of past action on the beginnings of the aforesaid lines and on the lines of Feeling and Thought.

As has been already noted before, the Line of Fate or environment is becoming of lesser consequence than the Line of Action in the countries of the world.

A semi-circle upon the Line of Thought resembling the shape of an island indicates failures, financial distress, and complications in business or profession.

Upward branch lines from the Line of Feeling indicate upward movements in life. When the branch line is directed towards the Mount of Jupiter, the procurement of a job or lift or promotion in life is to be inferred. When it goes towards the Mount of Saturn, a big jump in life such as the getting of a very responsible post with considerable emoluments may be deduced. If the branch line is inclined towards the Mount of Apollo, great improvement in reputation and activities and addition of income may be concluded. If the branch line is directed towards the Mount of Mercury, gain through lottery, business or speculation may be inferred. If the branch line is inclined towards the field of Uranus in the zone of Action, gain from patents or invention or wind-fall chance is indicated.

If a branch line from the Line of Feeling in the zone of Impulse goes towards the field of Neptune, a man may inherit properties or receive gifts. It is also possible alternatively that he may get hidden treasure or discover gold mines or similar sources of income in strange environment. Income from curios, pearls, foreign trade, shipping, etc. may also be deduced according to the occupation of the client.

The points of branching from the Line of Feeling indicate the age at which the events may take place.

Any downward movement from the Lines of Thought, or Feeling should be treated as signs of financial loss and deterioration in business and profession.

If a downward branch from the Line of Feeling goes down into the mount of Venus, the point of branching indicates the age at which a man has to incur large expenditures (mainly in connection with family illnesses). This downward branch should be carefully distinguished from a feeder line in which case the branch-line will be less prominent near the point of junction than what it is in the beginning. Any feeder line should be treated as a mark of increasing assistance from environment (say the help given by a partner, friend or relative).

Lines of opposition crossing the Line of Feeling horizontally from the Mount of Venus should be treated as signs of a serious turn in the financial position of the client provided that the opposition is seen also upon the Line of Hepatica in the proximity of the Line of Feeling. If the Line of Fate is also inter-sected, failure of a project, financial bankruptcy, etc., may be concluded.

If the line of opposition inter-sects the Line of Feeling, the Line of Hepatica, the Line of Fate, the Line of Action, the Line of Thought and finally the Line of Apollo, a financial disaster of a very serious kind along with loss of reputation is to be deduced.

The line of Fate also gives indications of income-periods. Brightness of any part indicates the influence of environmental opportunities for earning income. Faintness, ugliness, spots and shadows of the line indicate opposition from environment, sorrow, grief and disappointment in the process of earning money.

A cross sign attached to the Line of Fate is an index of

a change in fortunes for good or bad (to be ascertained from the general appearance of the cross-sign and from the shape of the Line of Fate after the sign of the cross).

If favourable income-signs appear not only in the zone of Thought, but also in the zones of Action and Environment, or alternatively if the signs on the Line of Thought are supported by signs on the Line of Fate, Feeling and Action, great financial success is to be concluded. In such cases a man may get money according to his expectations. If there is a sign of the triangle attached to the Line of Fate, he may get wealth beyond expectation.

CHAPTER VII

HEALTH & LONGEVITY

Health and longevity should be judged with reference to the following :

1. The Line of Feeling.
2. The Line of Hepatica.
3. The Line of Action.
4. The Line of Thought.

Great Longevity is indicated by the strength of the Lines of Thought, Feeling and Action. If the Line of Thought reaches the heart of the Jupiter mount and is not interested, dotted, islanded, unusually broad or deep, there is presumption in favour of great vitality. If the Line of Feeling is similarly strong and favourable and reaches the proximity of the bracelet, this conclusion is strongly supported provided that life is not cut short by accident.

To ascertain the probability of accidents in life, the Line of Action may be carefully studied. If the Line of Action breaks or stops at junction with the Line of Fate there is the probability of some fatality in life. A baby with such a sign is not likely to survive. But this may come through normal break-down of health, unless there is a sign of the cross attached to the Line of Feeling on the side of the zone of Impulse, accompanied by a sign of 'dot' in the zone of Action below or upon the Line of Thought. In the latter case, there is great danger of death by accident. Accident may occur but life may be preserved, if the break in the Line of Action is bridged by the sign of 'square'. Square signs, wherever they occur, indicate some fatality in fortunes as well

as health and life. But at the same time they indicate eventual protection.

In actual examination of cases, the palmist will have to rely upon his intuitive perception of the realities of health of any particular client, and he may be then ably assisted by the signs on the palm to form his conclusion regarding the probable span of life which his client may possibly enjoy.

The Line of Feeling has been generally regarded by European palmists as the Line of Life. I have seen a few cases in which the Line of Life was not at all satisfactory. Yet the persons are still alive at an age exceeding seventy-five. Obviously, no one line can be relied upon in predicting about the longevity of any particular person.

In practice, I have found that the Line of Thought gives a clearer idea about a person's health and longevity, though the marks or other signs cannot be neglected.

Want of good health is indicated by the faintness, ugliness, unusual broadness or depth of lines and by frequent inter-sections, branches, islands and dots.

Parallel lines along a broken Line of Feeling point to supporting influences in life which arrest death.

Death is indicated by (a) a downward movement from a dot in the Line of Feeling to the side of the Zone of Impulse or to the side of the Mount of Moon crossing the Line of Hepatica, provided that there is also a sign of dot, island or cross on the Line of Hepatica and the point at the Line of Feeling is unprotected by a square. (b) By the fading away of the Line of Feeling at the point of junction with the Line of Hepatica provided that a line of opposition crosses the Line of Thought into the mount of Saturn or that a dot is clearly visible at the same age as indicated on the Line of Thought.

The failure of the Line of Feeling to move farther and reach the bracelet shows that at that age indicated by the gap life-force is at an end. Similar interpretation is to be made in regard to the Line of Thought.

It will be noticed that the Line of Thought usually shows dots, shadows, or downward lines below the Mount of Saturn. The inference is that conflict with the realities of daily life is reducing health and vitality and that the political and social environment of the country in which an individual lives is not favourable to the maintenance of good health.

Downward branchings from the Line of Feeling are usually seen at its end. This indicates that vital forces are being sapped as the body becomes older and the mind is no longer in a position to enjoy.

When the palm shows an absence of these lines, a man maintains good health even in old age and dies a peaceful death.

If a line intersects the mount of Saturn, the Line of Thought, the Zone of Action, the Line of Action, the Line of Feeling and the Mount of Neptune or of Venus, a serious illness, break-down of health or accident may be inferred. Damage by animal or street accident may be apprehended if the main Lines of the palm are not satisfactory. If there is dot or the sign of the cross on the Line of Thought at the same age, death is denoted.

If a line rises in the mount of Mercury and descends upon the Line of Feeling, a serious illness which is likely to be fatal may be apprehended.

If any line rises in the mount of Uranus and descends upon the Line of Feeling, death may be feared. The possibility of accident is also there.



NAWAB SALAR JUNG E AHA DUR

No. 19. The palm of Khan Bahadur Moledina,
President of Poona Suburban Municipality.



No. 20. The palm of the son of a multi-millionaire. Loss of wealth may be anticipated from the Lines of Sun and Fate. Note the lines of opposition in Neptune and Venus. The thumb is of the non flexible type. Jupiter is abnormally high. The

ILLNESS AND PHYSICAL SUFFERING

(A) *Illness or physical suffering as recorded on the Line of Feeling is as follows :—*

If the Line is faint and not clearly drawn and if it is islanded or chained, a long-drawn state of ill-health is to be deduced. The period indicated by the island denotes the duration of ill-health.

If the line is dotted, a man may suffer from any disease which reduces longevity.

If the line throws off a downward branch in the Zone of Impulse, physical suffering due to illness is to be inferred.

If a line of opposition cuts the line, the Line of Hepatica or travels into the Zone of Environment, physical ill-health is denoted for the time being.

If there is the sign of the cross in the Zone of Impulse by the side of the line, injury on the battle-field, or surgical operation may be inferred.

(B) *Suffering recorded on the Line of Thought is as follows :—*

If the line is dotted, the sign of the 'dot' indicates physical illness at the age indicated by the point. A man may suffer from malaria, or indigestion if the line is on the whole strong and is seen improving again after the point at which 'dot' occurs. But if the dot is joined to a small line of intersection crossing the mount of Saturn, and if the line does not improve after the point of intersection, typhoid, pneumonia, malignant condition of the liver or any other serious disease which may threaten life may be apprehended. The Line of Hepatica may give more information in tracing the disease.

Small cross-sign in the Zone of Action attached to the Line of Thought indicates blood-shed, accident, or injury by enemies.

Islanding of the line denotes the influence of inherited disease such as bad teeth, weak heart, nervous disposition, tendency towards fattiness or venereal disease. Inherited venereal disease may be traced if the islanded Line of Thought is accompanied by the sign of an island in the mount of Venus, and by a dirty and deep-set cross-sign in the Mount of Moon.

(C) *Indications recorded by the Line of Action are as follows :—*

If the Line of Action has got a sharp drooping tendency, nervous disorders are indicated. Spots around the line or dots denote straining of the nervous system. If it is intersected by small lines, diseases like neuralgia may be traced.

If the line is attached to a dirty island sign it should denote (in the absence of a square sign) a nervous breakdown of a serious nature. There is probability of developing insanity if the line is islanded and drooping at the same time, and if the Line of Thought is also similarly unsatisfactory in general appearance.

Insanity or sure headache is also indicated by the presence of a small parallel line of opposition in close proximity below the Line of Action towards its end.

If the Line of Action is wavy or seen moving in the palm in a zigzag course, the effects of hectic life, neglect of the rules of health, excessive labour, irregular diet or drink etc. upon the nervous system are located.

(D) *The state of health indicated by the Line of Hepatica is as follows :—*

If the Line is clear, unbroken and well-drawn, good health is denoted. But if the line is very deep, nervous disorder is to be inferred.

If the line is very broad, or is seen moving in a zigzag

fashion, broken or of irregular shape, complaints of liver, urinary troubles and indigestion are denoted.

If there are pieces of small lines around the Line of Hepatica, hysteria may be inferred. If the Line of Hepatica originates in the Mount of Venus or otherwise inter-sects or joins the Lines of Feeling, the conclusion is a certainty, and a person is suffering not simply from hysteria but also from indigestion. In such cases there is strong probability of developing general weakness of the heart, gout and other physical ailments.

If the Line of Hepatica touches but fails to move beyond the Line of Action and is dirty-looking, there may be weakness of the eye, head, urinal system or of the reproductive organ.

If the line is seen branching at end, sexual debility is indicated.

If the line ends with a star-sign in the mount of Mercury, serious eye-trouble leading to blindness may be apprehended.

If the line joins the Line of Action with a sign of the star, sterility is to be usually inferred. Alternatively a woman gives birth to still-born children.

Red spots around the line denote the influence of blood infection. Yellow spots indicate bad functioning of the liver. Black spots may point to the effects of arsenic or any other kind of poisoning of the blood corpuscles.

In general the Line of Thought reflects the influence of inherited physical pre-disposition. The Line of Action refers to the condition of nerve tissues. The Line of Feeling records the effects of environment.

Signs of approaching illness are indicated by dirty hair lines in the mount of Saturn, black spot and depression. The Line of Hepatica is surrounded by small cross signs and

shadows appear in the Mount of Venus, Moon and Triangle of Earth. The medical men may well utilise these indications of palmistry and, I am sure, many a serious illness may be avoided or reduced in virulence by a stitch in time.

In considering the question of health and longevity special attention should be given to the mounts of Apollo, Saturn, and the Triangle of Earth. The mount of Apollo points to the innate vitality of a man. The mount of Saturn refers to a sense of orderliness and regularity in daily life amongst other things. The Triangle of Earth refers to the state of physical health in relation to material position and prosperity.

A man, who has strong vitality, is regular in his habits of life and possesses the minimum of financial prosperity to arrange for good and nutritious food—he is naturally likely to survive long, and be happy, wealthy and wise.

Alternatively a man who does not possess innate vitality may, by regularity of diet and hours of work, avoid premature death. But if the seed is defective, the best of nurture cannot produce a result beyond the limits of what is potential in the seed in the context of environment and good care.

The elimination of the physically weak and feeble children by the methods of eugenics may raise ethical issues which I am not competent enough to discuss. It may be argued that a person weak in body like John Keats should be preserved for the culture of the world. But whatever may be the arguments of different schools of thought, one conclusion should be beyond dispute. Persons whose inherited physical and mental conditions are such as do not encourage a palmist to hope for possible contribution to the future should be requested, persuaded, influenced, educated, or if necessary forced to hold the view that it would be better

for the race if they do not marry and beget children who can only perpetuate a defective variety of the human seed.

In the future planning of the world, the study of the palm on a national scale and conducted strictly through the methods of science is bound to be of great help to statesmen desirous of applying the principles of eugenics without danger of eliminating the really deserving type.

CHAPTER VIII

CONJUGAL AND FAMILY LIFE

Conjugal life is to be studied with reference to the following :—

1. The line of union in the Mount of Mercury.
2. The line of companionship in the Mount of Venus.
3. The general condition of the Zone of Impulse.
4. The general condition of the Line of Thought, Feeling and Action.
5. The condition of the Zone of Environment composed of the Mounts of Earth and Moon.
6. The state of the Jupiter Mount.
7. The Line of Apollo.
8. The lines of opposition in the mounts of Venus and Neptune.
9. The line of Fate.
10. The feeder lines from the Mount of Moon to the Line of Fate and so on.

Sex pervades the individual's physical and mental life, either on the destructive or on the creative side. It is the individual's complete nature composed of animal impulse and rational urge to thought and action that ultimately determines his capacity to establish a mental equilibrium in regard to sex. Accordingly, the student of palmistry should study all aspects of the palm before he reaches any conclusion regarding the present and the future condition of the individual's sex life.

The language of the palm gives the student a special knowledge to enter into the innermost workings of the

human soul ; and, as Cheiro observes, a palmist has to use his special knowledge in such a way as helps and does not hinder a man or woman's chances of married happiness. Thus, for example, when a client comes and puts you the question : " Am I likely to succeed in marriage ? The appropriate answer would be : " Yes, sir or madam ! The palm shows that you are deficient in this and that (say—impatient, emotional or hasty in your conclusions—as you like). If you are careful to avoid these deficiencies of your character, you are sure to be very happy. Remember that you should not ask too much from life. Happiness is always a matter of compromise, conciliation and consolation ”.

Your client will argue : " I want a straight answer. I do not want to know what should be, but I am interested in what is bound to be ”.

You will answer : " Sorry, Sir (or madam !) The future of conjugal life is not a question of inevitable destiny. It is as we shape it in our daily life ”.

This is partly a truth and partly a lie. If lies are justified, there is no other occasion than this when a man may help people by suppressing the truth.

There is a saying current amongst the people of Bengal that birth, death and marriage—these three are pre-destined and beyond the control of man.

Infant mortality may be reduced, the ratio of birth to death may be influenced, and the chances of improving conjugal felicity by the influence of education and wealth may be recognised. But the fact remains that we cannot choose to be born, to die and to fall in love. Birth of a particular baby, death in a particular way, and companionship of a particular woman—they are as it were forced on us.

I have seen the most beautiful of women by the side of

fat-bellied and ugly-looking husbands, and I have wondered at the luck of the handsomest of persons in possessing the plainest of wives. The fact of financial inducement may explain the luck, but it does not explain why an ugly partner had the chance of offering financial inducement. In all probability he or she may be the child of a wealthy family and did not decide to be born so.

But to turn to our signs. The palm does not recognise the wedded wife only. In the modern world, the abuse of the methods of birth-control has enabled students or bachelors to enjoy sexual pleasures with maidens or married wives without taking upon themselves the burden of paternity. The spread of sexual irregularity is now wide-spread, and in the course of my professional experience, it has been my conviction that the educated classes specially in big commercialised cities such as Bombay and Calcutta are more easily overcome by the desire of casual companionship at least mentally than the peasants of rural districts. The peasants may live according to the law of elemental passions and care little or nothing for the imaginative aspect of the sex life.

The influence of works of fiction, theatre and the cinema and the posters that appear on the walls of city houses with the poses of cinema stars introduces an element of mental dissatisfaction in the mind of the average husband or wife with enough training and sensibilities to imagine fictitious pictures of conjugal demands. The result is that the palm of the urban population is markedly different from that of the rural one in regard to sex. I cannot say that the rural population is more moral than people living in big cities. But it is probable so far as the findings based on observation of cases tell us that there is more wide-spread conjugal love amongst farmers than amongst factory labourers. Venereal



No. 21. The palm of Mr. K. G. Das, of Dasset Barley Co. Note the clearness of the three lines of thought, feeling and action. Note also the line of Saturn.



No. 22. The palm of a widow with ten crores of rupees. Her husband committed suicide. Note the influence of the tragedy in the line crossing the triangle of Earth.

disease and disorders of the brain are seen more frequently in the city than in the village.

The indications of the palm support the conclusions of those philosophers who condemn the present-day developments in civilisation as unsatisfactory in regard to real increase of "marginal social net product," to quote the language of Mr. Pigou.

Take the case of the average boy or girl going to school in a city. You will find the Mount of Venus lacerated, the Line of Action black at its commencement, and the Lines of Feeling and Thought islanded, chained or otherwise defective.

The palmist cannot offer any remedy. The remedy probably lies in the possibility of sublimating human nature by the effect of wise planning by the state which may absorb the force of sexual urge in the nobler warfare of humankind against the blights of poverty, ignorance and disease.

The extent to which the science of palmistry can be helpful in helping society to exercise control over perverted animal impulse depends upon the vision and enthusiasm of the educationists in rising above the superstition of avoiding realities.

Of what use it is to grant diplomas of graduation to a boy or a girl if you have failed to help him or her to reach an equilibrium in regard to the sexual appetite? What chance is there in getting happiness in domestic life even though you have earned the wealth of a millionaire, if your son or daughter goes astray, becomes selfish, disobedient, insane, or a drunken debauch or a plotting devil?

I am convinced that a person possessing a palm in which there is mark of sexual equilibrium is endowed with creative sympathy. I am not arguing for saintliness but for sanity.

Repression of the animal impulse may be harmful. Abuse of the sexual appetite is sure to lead to serious effects on health, happiness and general success in domestic and social life. Use of the impulse in healthy normal creative channels is the only road of salvation. This truth was grasped entirely by the Indian philosophers in ancient times. Hence the theory of work (Dharma), Wealth (Artha), Desire (Kama) and Salvation (Moksha). A person who wanted to devote himself exclusively to the pursuit of any of the four objectives in life at the expense of the others was considered as a mistaken fool, a fourth-rate being.

Sexual equilibrium is indicated on the palm if the Lines of Thought, Action and Feeling are satisfactory and specially if the Line of Action moves nicely on the palm.

Deep lines of opposition in the Mount of Venus point to obstacles in the way of the wedded life. In many cases they may denote irregular unions outside the bonds of marriage if they cut the companion lines in the Zone of Impulse running parallel to the Line of Feeling and produce the appearance of a dirty net.

The presence of the sign of 'net' or 'grill' in the presence of a strong Line of Apollo and good Line of Action may only indicate the presence of strong sexual passion as a disturbing fact in the way of the individual.

The extent to which an individual is succeeding in rising above the demands of the sexual urge will be indicated by a general improvement of the complexion of the palm, and the course of the Line of Action.

If the Line of Action is islanded at any particular point the period indicated by the island sign denotes the presence of complications in life due to the influence of a woman whom a man cannot enjoy in normal wedded life.

If there is a small companion line between the Line of Feeling and the Line of the wife (which usually lies close to the Line of Feeling), the inference may be made that another woman has come between the man and his wife.

If the line of the wife moves far away from the Line of Feeling in its descent from the Mount of Neptune to the Mount of Venus, but there is no other intervening companion line of any sort between the Line of Feeling and the Line of the wife, the deduction may be drawn that a man originally loved his wife but that due to familiarity and want of a sense of novelty in conjugal life the influence of the wife upon his mind has waned and is decreasing day by day.

The state of married happiness can also be ascertained with reference to the nature of the Line of Union in the Mount of Mercury. If the line is refined at the beginning and at the end and is not too long, and moves in parallel motion with the Line of Thought, the conclusion is strong that the husband and wife are well matched and co-operating in daily life.

If the line inclines its end towards the Line of Thought, married life is likely to be hampered by the highly sensitive nature of the partner.

Broadness of the line of union in the mount of Mercury at end or upward inclination of the line points to obstacles and delay in the way of marriage. In the absence of the companion line in the Zone of Impulse, such signs may well indicate life-long bachelor-hood.

If the Line of Union droops markedly towards the Line of Thought, earlier death of the partner is indicated.

If the line is bifurcated at end, separation, temporary or permanent, is denoted. The conclusion is a certainty if both the left and right palms show the tendency. In the event of

permanent separation, bifurcation of the companion line in the Zone of Impulse will also be seen.

Legal divorce which causes a sensation is reflected in the palm in the shape of an island on any branch of the bifurcated line. Scandal is also denoted.

The pang of divorce, if acute, is shown in the form of a diagonal line of opposition descending from the mount of Neptune (the seat of sweetness and good humour) upon the line of the companion in the Zone of Impulse. The appearance resembles that of a dagger or sword.

A short diagonal cut indicates a divorce which does not involve a revolution of the emotional side of life. This is to be seen more frequently in the palms of persons who do not attach much importance to divorce and remarriage (e.g., film-stars changing from one partner to another partner, persons who live under the Moslem code, and so on).

Many irregular lines crossing the Line of Union and disfiguring the proximity indicate the presence of unusual complications in married life. A long-standing illness or disease may be frequently the cause of married misery.

The break in the Line of Union indicates difficulties in the way of marriage or conjugal happiness.

If the Line of Union is joined to the Line of Hepatica, there is delay in marriage and the probability is that such persons may not marry at all. Unless there is a clear line of companion in the Zone of Impulse, the Mounts of Venus and Moon are developed, a person may have to encounter much opposition in domestic and social life.

If the Line of Union is directed towards the mount of Apollo and if there is a triangle attached to it, marriage with an heiress or heir or with a famous woman or man is to be inferred.

If the Line of Union is attached to a sign of island, unusualness in marriage is denoted. For example, a man may marry beyond caste, creed or colour or against family opposition or social usage.

If the island sign is seen at the beginning of the line, marriage with a relative is denoted. In the absence of favourable signs of the palm, such a sign may well indicate a state of illegitimate relationship.

If the sign of the island is seen at the end of the Line of Union, scandal in connection with marriage may be feared or traced, provided that there is a similar sign of island attached to the line of companion in the Zone of Impulse.

If the Line of Union is chained, married life is bound to be full of unusual complications and resultant misery.

If there is a very thin line close to the Line of Union, a man or woman may have a lover beyond the bonds of matrimony and in spite of them.

Black, red or yellow spots on the Line of Union denote the state of physical ill-health of the partner as an obstacle in the way of union.

Many dots in the Line of Union indicate a state of perpetual ill-health of the married partner.

A single dot with a cross indicates the influence of any accident or surgical operation which deformed the partner of married life. Without the sign of the cross, a single dot-sign should indicate the influence of the partner deformed by inherited disease.

Black spots in the Mount of Mercury around the Line of Union usually indicate congenial misery.

If there is a permanent sign of black spot on the Zone of Ego or in the Zone of Impulse, one may apprehend an "age of discord and bitter strife" in the story of an individual's conjugal life.

If in addition to these signs, there are lines of opposition in the Mount of Venus or the sign of the grill, there is strong probability of inferring a state of physical maladjustment between the husband and the wife. In such circumstances, a man or woman is likely to lead an irregular sex life provided that the effects of the Line of Apollo upon character and action do not act as a modifying influence.

The nature of the conjugal partner, and his or her features can be guessed from the nature and shape of the Line of Union in the Mount of Mercury and of those of the companion line in the Zone of Impulse.

If the Line of Union is bright and straight and not too broad, or deep, the partner is likely to be good-looking; and he or she who possesses such a sign is in love. The opposite is true if the line looks ugly and dirty on the mount.

The line of companion in the Zone of Impulse may tell the student much more about the conjugal partner than the Line of Union. In the absence of this line in the palm, the inference may be made that the influence of the partner is not of much significance to the individual.

If the line is dotted or intersected, many unhappinesses may creep in conjugal life.

If the line is bifurcated at end or otherwise divided or branching, a person may lose his or her partner in life long before he or she dies. There is also likelihood of separation on account of travelling in distant places.

The exact year of death of the partner in the future cannot be located in the palm easily, unless the student passes through long years of experience in examining palms. As usual, the past is easily seen and analysed. The future of conjugal life can only be guessed from broad indications in the palm.

The influence of father, mother, brothers, sisters, children in a happy domestic life is seen in the palm of an affectionate person.

Usually in the mind of the male individual the influence of the wife comes first. Then comes the mother and then the father. In the case of the female client, the line of the father is seen next to the line of husband. That of the mother comes third.

It should be observed that the palm does not invariably bear traces of the father and mother in a clear way, and it is difficult to talk much about parents save and except when the client is deeply attached to his or her parents and possesses a soft sensitive palm recording the influence of the entire domestic environment.

The signs of children are indicated by short lines in a horizontal position on the side of the palm in the Mount of Moon. That line which is straight and important is usually taken to denote a male child. That which contains a branch is said to refer to a female child. The signs in the Mount of Moon indicate the number of potential children in life.

The perpendicular lines on the Line of Union in the Mount of Mercury denote the number of actual children. That line which is straight and important is usually to be taken as the sign of a male child.

The influence of children upon a man's life is to be judged from the lines of companions below the thumb on the side of the Mount of Venus descending gradually upon the bracelet.

As explained before, cuts, dots, islands, spot or other marks of opposition should be taken into account in making an idea of a man's present domestic life and the probability of future events.

Rarely, the palmist finds a hand which shows clearly the children signs in the three mounts. The reason is that the modern man or woman does not think systematically about children and their future. He or she is troubled by his or her own problems in daily life, and exactly for this reason the Line of Union is seen along with small horizontal cuts along the Mount of Mercury, making it difficult for the palmist to choose the Line of Union out of many lines. It has been observed that if there are equally important lines resembling the Line of Union, marriage for the second or the third time and so on may be inferred. But this is not always to be anticipated.

A person may also possess only one Line of Union in the Mount of Mercury and yet if there are deep-set lines of opposition on the existing line of companion in the Mount of Venus, re-marriage either after death of the companion or physical marriage with another woman or women may be deduced.

A man may not possess children signs upon the Line of Union and yet be the father of many unwanted children.

A man may possess many signs on the Mount of Moon which are merely lines of opposition destroying a man's chances of success in work.

A palm which shows the wife, the father, the mother, brothers, sisters and the children points to a happy person, and the man or the woman, whoever may be the possessor of such a palm, is bound to be generally fortunate in life.

In examining the chances of reproducing children, the student should pay close attention to the Mounts of Venus, Moon and Mercury. If they are simultaneously developed, there is strong fecundity in a woman, and the husband may be on his guard in conjugal relationship.



NAWAB SALAR JUNG BAHADUR

No. 23. The palm of Mr. B. Banerjee. Director-in-charge, Das Bank Ltd.—See the remarkable line of fate with fork in Saturn. Zones powerfully developed Poetry is indicated by the triangles on the line of action. It is an extraordinary palm shows a versatile talent and a great future in various directions of life.

If the three mounts are depressed in the hand of a young man, a woman who wants children in married life may think thrice before falling in love with such a young man.

The palmist wishes good luck to all who want to be happy in marriage. But he cannot but praise the wisdom of those persons who do not marry and yet avoid the abnormalities of the sex life by pursuing a policy of active, energetic and creative daily life. It is an exceedingly difficult task for any creature of flesh and blood : but the pictures on the palms that generally confront the eyes of the palmist are quite sufficient to drive him to the conclusion reached long ago by our fore-fathers :

.....“What grief
Springs of itself, and springs not of desire ?”

CHAPTER IX

HOW TO CALCULATE THE AGE AT WHICH EVENTS MAY OCCUR

Palmistry as a science that helps us in deciphering the signs of past events and of analysing human potentialities and deficiencies is reliable and more or less accurate, depending, of course, on the experience of the student in assessing the different positive and negative signs.

It is the least satisfactory when one is asked to forecast events in the life of the individual. The fact is, the movements of the lines and signs of the palm are more the indications of the brain process than of an entire design of life as it has been in the past and as it is bound to be in the future.

It has been good that nobody knows the future for certainty. The future, indeed, lies in the future.

But when all is said against the predictive side of palmistry as opposed to its analytical side, the truth remains that the palm contains many signs and symbols which have got bearing upon the future. Our present is rooted in our past, and unless we choose to alter our present course of action, the future will follow as a matter of course out of the past and the present.

For example, if the Line of Action shows that an individual is of a nervous disposition and if he is found in the past to have had a nervous break-down, the palmist may reasonably hold the view that, other things remaining the same, the person is likely to suffer on account of this nervous disease.

Take another case, the Line of Apollo is found heavily inter-sected and the field of Venus is seen abnormally deve-

loped. The inference is made that a person has got an abnormal craving for the objects of senses, and that he has spoilt his chances of success and brought scandal upon his family by his excesses in drink, and extravagance over women, etc. Now the chances are 90 against 10 that he will continue to go on in his state of degradation unless he is handicapped by finance or restrained by compulsion. If now a line is seen shooting from the base of the thumb and reaches the base of the fourth finger, the palmist may well be afraid on account of the wife of his depraved client. Murder of the wife is likely to take place in so far as the brain is registering the impressions of the mind through the sharpest opposition between the claims of emotion for and on behalf of the wife and the haughty or insane demands of the Ego wanting to be satisfied in a particular way to which the presence of the wife is a hindrance.

Instances may be multiplied which definitely confirm the truth that the predictions of a palmist who has studied his subject carefully and with attention are not likely to be false.

Yet complaints are all too numerous amongst the general public that events predicted by such and such palmists did not come to be true. Some pay an indirect compliment by asking me if I rely upon signs or upon occult powers for my predictions which they admit are surprisingly accurate in course of time.

To be a palmist one surely requires the help of intuition, imagination and general knowledge in understanding a wide variety of human contexts. But yet a close study of the signs is indispensable to those who are consulted by the people regarding their future. The signs direct the intuitive power in evaluating the strength and potency of the seeds of indi-

vidual destiny. The germs of disease located by the microscope help the doctor to treat his patient. Similarly the seeds of mental disequilibrium traced through the language of the palm are likely to be of great assistance to the doctor of life in prescribing the course of treatment and diet of his inquisitive client suffering through various sorrows which need not continue. The prescription of the modern palmist is advice to wear the amulet of a rightful perspective and the talisman of persistent efforts to avoid errors, to do the right thing, and to utilise the warnings of the palm.

The periods of life in the story of an individual's career are located on the palm on the assumption of certain premises. These premises have still to be verified with reference to as large a number of fresh cases as possible ; and I should like that my readers may not jump to any conclusion about their immediate future.

The first assumption is that the length of the distance between one side of the palm and the other side (supposing an imaginary long-drawn Line of Thought) measures the span of one hundred years in the modern age. The ancients used to enjoy longer life due to a more natural state of living conditions and accordingly ancient palmists used to interpret the distance for a span of one hundred and twenty years. The joining of the metacarpal bones as between the fourth and the third finger marks the end of the first twenty-five years. That between the third and the second marks the end of fifty years. That between the second and the first marks the end of seventy-five years, and the last point on the side of the palm below the first finger measures the span of hundred years.

The second assumption is made that the distance between the bracelet and the base line of the second or middle finger

(supposing an imaginary line of Fate) is measured by the span of hundred years.

The distance between the bracelet and the point of junction of the Line of Fate with the Line of Action is measured by 35 years. That portion of the Line of Fate which lies between the Line of Thought and the Line of Action is equivalent to a period of twenty years. The rest of the Line of Fate upto the base-line relates to the period between 56th and the 100th year of an imaginary life.

The third assumption is made that the distance between the origin of the Line of Action and the junction of the Line of Fate with the Line of Action is equivalent to a period of 35 years. The rest of the line upto an imaginary last point on the side of the palm in the Mount of Moon or in the Mount of Uranus (accordingly as the Line of Action is inclined) is equivalent to a period of sixty-five years.

The span of life indicated by the Line of Feeling (being similarly conceived to be of one hundred year's duration between the point of origin and the point of an imagined junction with the bracelet by stretching the line) is subdivided by drawing an imaginary base line through junction point of the Line of Fate with the Line of Action and a point in the Line of Feeling which gives the drawing shape of an isosceles triangle.

Cheiro's system of calculating life-periods is based on his "System of Seven". He imagines a centre in the Mount of Venus, draws a radius from this point which joins the Line of Union in the Mount of Mercury. The point at which the Line of Feeling is cut is supposed to be the thirty-fifth year. It is assumed that the point at which the Line of Fate is crossed by this imaginary radius line is also that the point of the thirty-fifth year of the individual's life. Another radius

which joins the centre and the last point of the bracelet below the Mount of Moon is supposed to cross the Line of Fate at the twenty-first year and the Line of Feeling at the sixty-third year of life. A straight radius line from the field of Venus to the field of Moon crosses the Line of Feeling at the forty-ninth year and the Line of Fate at the twenty-eighth year of life. A radius line between the centre and the last point of the base line upon which the fourth finger stands is taken to cross the line of Feeling at the twenty-eighth year and the Line of Fate at the forty-second year of life. A similar radius joining the centre and the last point on the base line on which the third finger stands is imagined to be crossing the Line of Feeling at the twenty-first and the Line of Fate at the fifty-sixth year of life. The rest of the Line of Fate beyond the fifty-sixth year is supposed to indicate a span of life ending with the ninety-first year of life to be studied by sub-dividing it into five portions, the first indicating the period between 56 and 63, the second between 63 and 70, the third between 70 and 77, the fourth between 77 and 84, and fifth between 84 and 91. It is held in justification of this "system of seven" that medical science recognises the fact of a cyclic revolution of physiological conditions in the course of a period of seven years. The corollary which we are supposed to draw is that there will be a recurrence of similar physiological and mental conditions producing a similar destiny either for good or for bad after every seven years of life.

Cheiro's "system of seven" has got a working validity when conic palms are considered. It is difficult to apply it when one has to deal with square or spatulate types of palm. Palms differ very greatly in regard to the placing of the Lines of Thought, Feeling, Action and Environment. The central point in the Mount of Venus, being imaginary, can-

not be easily located. In practice, it is always necessary to make an intelligent guess about the points in the main lines on the date of examination with reference to past events. If the facts of past life tally, the location of different periods of life is not very difficult. In any case I would advise the student a combination of the two methods I have described and actual examination of a large number of palms as he can lay hold of amongst his circle of friends.

A day will come when he will find that he has entered into the mystery of the palm and the lines will speak for themselves.

The fact that there is a formulæ (which I have seen tested very widely) by which the exact age of the individual including his birth-day can be traced through the markings on the palm, the finger and the forehead is a proof of the fundamental validity of the analytical science. The fact that broad indications of the future come true in life is an argument for collection of more accurate statistics of actual cases examined. If a doctor can say by feeling the pulse that the patient is sinking, a doctor of life can very well say that such and such courses of events are in the process of occurrence and the sign is known only to those who care to ascertain the meaning of the language of the palm.

CHAPTER X

CONCLUSION

There is no conclusion in a book on palmistry which should be regarded as final. Palmistry is an empirical study based on observation of cases. As yet large-scale checking of the validity of the premises of palmistry with their conclusions has not been possible because of a general apathy of the educated gentry (mostly based on lack of information) to a subject which is usually considered as one allied to the practice of black magic and witch-craft.

The subject studied apart from the supposed influence of the stars is sure to reveal many interesting aspects of human life and it would be possible to classify and interpret signs with much more accuracy and in greater detail.

The subject is of the greatest value to educationists, men of the medical profession including those who specialise in the treatment of cases of insanity.

The doctors in charge of lunatic asylums are sure to be aided materially by the findings of the palm in regard to the sum-total of conditions which produced an individual tragedy. Treatment of insane persons is easier, quicker and more effective when the entire truth of an individual's past is revealed and the doctor has entered into the innermost workings of the soul that was tortured by forces which produced the mental dis-equilibrium.

The educationists, as I have indicated in the beginning of the book, are more likely to secure the maximum out of their attempts to train up the youth of the country in so far as the defects of the modern average method of teaching in a big class composed of boys or girls of different types of character can be very materially removed by supplementing the lectures by a number of tutorial classes arranged in

accordance with type variations located easily by the Cheirognomic character-graph (vide Appendix).

The guardians will be benefited by knowing before-hand the potentialities and deficiencies of character to be encouraged or discouraged in the careers of their wards. A boy with an artistic talent need not ruin his future by the insistence of an importunate guardian enamoured with the prospects of the legal or medical profession. Neither is the man of physical sciences likely to lose his best years in pursuing subjects such as History and Economics which might suit much better students who are vainly trying to find a career in Botany or Chemistry.

The businessmen will be benefited by the help given by Cheirognomy in assessing the qualities and vices of their partners, employees occupying responsible posts such as those of the cashier and manager, and in general by the sharpening of their analytical power in judging the course of events in the immediate future from what they are doing at present.

The police and detective branches of the Home Department of any country can make very good use of palm-prints of suspected characters in locating crimes and keeping watch over undesirables.

The jail superintendents of reformatories may well proceed on the surer road to success by hitting exactly the point at which to start and the end at which to be careful and alert.

The sociologists and the biologists may get valuable verification of their tentative theories from the findings of palmistry. At any rate they may compare notes, and I am sure, the science of palmistry conceived from a new angle of approach will give to both sociology, biology, and anthropology the invaluable help of new classifications of racial charac-

teristics and of the limit and scope of Environment versus Heredity.

The leaders, legislators, statesmen and utopian dreamers may also study the subject of palmistry with great profit and encourage large-scale investigations of cases of miners, factory-workers, farm-labourers, and school and college boys in assessing the mental health of the nation at any particular date with a view to synchronise the policies of the universities and factory schools (dealing with the education of the masses) with the crusade against poverty, ignorance and disease so that the best results are obtained and waste of time and money are avoided.

Upto the date of our history, the world has no convenient method of evaluating the actual and the potential human wealth of the different nations of the world.

An extension of Cheirognomic methods is perhaps best suited to remove this want.

But obviously the task is a stupendous one, and can only be feasible if the state and the university refrain from shrugging their shoulders and withhold the smile of contempt before making a real effort in collecting the largest possible data about individual variations of the palm.

All attempts at large-scale transformation of society are likely to be of dubious value unless the characters of the individuals composing a society are improved. The character of the individual has been likened to that of the tail of a dog which is bound to resume its former position after being released from a post to which it may be temporarily fixed in a straight position. The riddle of the world of evolution cannot be easily solved ; and I do not propose to advocate any conclusion save and except the reasonable one which may be expressed in the words of Carlyle : Knowledge is like light. It can possibly create a newer world.

